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CANADIAN JEWISH REVIEW

VOL. XIII, Publication Office | JANUARY 30th, 1931 | No. 15 Gardenvale, Que.

Editorials

POST MORTEMS ON THE PHILADELPHIA CONVENTION

Rabbi Maurice N. Eisendrath

By writing these post mortems we do not by any manner of means wish to imply that the recent Convention of the Union of American Hebrew Congregations was dead and that we are now proceeding to examine the corpse. Such is not the case, for the Convention was indeed alive and kicking—as we shall soon note, even though from one point of view there were certain signs of dessication, which, if allowed to go uncriticized and unallayed, might conceivably lead to premature death.

Upon first glance, the Convention was in truth inspiring. Over fifteen hundred delegates, gathered from all corners of this continent and even from across the seas, were no mean tribute to the ubiquitous influence of Liberal Judaism, particularly upon this side of the Atlantic. The spectacle of these representatives of communities from the sandy shores of Southern California to the rock bound coast of Maine; from the glades of Florida to the forest stretches of Oregon, from balmy New Orleans to frigid Minnesota was exhilarating indeed, especially to us of Canada who inhabit a tiny isle of Reform in a vast orthodox sea. It was good to feel the bond of kinship with so large and active a body. The sense of isolation which sometimes creeps over us here in Canada was swiftly swept aside and the life blood of this larger whole became a part of us, encouraging and enspiriting us not a little.

Another element of inspiration deriving from the Convention was the predominance of the women, not merely in numbers but in achievement as well. What a far cry from the timorously silent and cringing lady in the "weibershe schule," to these resolute and responsible women who so splendidly envisaged the aims and purposes of Judaism. By far the high points of the Convention were reached by women. Whether it was the key note of a "dynamic rather than a static" faith sounded by the able and eloquent Miss Montagu, the challenging paper of Mrs. Ephraim Frisch, the wife of a noble and heroic rabbi, a paper which we felt had been forged in the fire of mutual suffering and pain, or the vigorous condemnation heaped upon the convention by a courageous woman from Chicago which, with fine force, denounced these self satisfied bourgeoisie for their patent indifference to social wrong and for their calculating emasculation of a searching resolution on World Peace until it became a feeble and wholly innocuous "scrap of paper," it was in each instance a Feminine voice that sounded the note of inspiration. Although, from one point of view, we regret this apparent feminization of the Synagogue; still, if Reform Judaism had achieved nought else besides this elevation of womankind to her rightful place as trustworthy and accredited guide in human affairs, "it would have been enough."

The actual routine work of the Convention was likewise stimulating. It was gratifying to know of the Union's work in small communities, of its regional rabbis who are so successfully establishing Sunday Schools and Synagogues throughout the rural districts, of the continued progress of the Hebrew Union College and of the completion of its new library building which, together with its splendid collection of books and manuscripts, will give it a Hebrew Library perhaps second to none. All this was splendid and it made us rejoice that we had gone.

And yet, despite all this together with the gracious hospitality of the Philadelphia community as well, the total effect of the Convention left us somewhat depressed. We had heard the voice of the Jewish layman and it had crushed our spirit. Let us remind our readers that this was a layman's convention and here the long suffering and patient man in the pew is given at last his long anticipated opportunity to strike back at the rabbi in the pulpit. This he did in Philadelphia—with a vengeance. Much of what he said was true, but its frequent iteration seemed to contain implications which it was unpleasant to contemplate. Let us analyze the burden of his theme:

In a word, his entire plea (with a few notable exceptions) was that the Synagogue should become again a house of *prayer*. Ah yes, a quiet and tranquil, placid and peaceful house of prayer. Never should its stillness be disturbed by the strident voice of justice crying to be heeded and applied to the concrete problems of the day. Nothing contentious should ever be discussed within its midst lest its ranks be split in twain and the maxim, Kol Yisroel Haverim, be belied. But surely to have a difference of opinion—even though it be a fevered and frenzied one—is better than mere apathy. (And besides—'twere better to be divided upon a vital issue than upon mere place of birth and social station.) Even to debate the delicate subject of Zionism were better than to be indifferent thereto. Surely we would have preferred the Union to have endorsed even political Zionism with which we personally disagree than obsequiously and trepidly to have obeyed Mr. Vogelstein's demand to touch not this most vital topic. So the rabbi shall not speak upon political, social and economic questions, regardless of the fact that these matters include the whole range of human living. With what scorn did one layman tell of these rabbis who even speak on Companionate Marriage, regardless of the fact that these same rabbis are constantly confronted with marital difficulties which the much maligned and miserably misunderstood "Companionate" might rectify. "Rabbis, stick to your knitting," we were told. Become what you really should be — "praying parsons." We understand well the motive: It is quite difficult to raise funds from pompous plutocrats when the chief "shnorrer" and main money getter, the rabbi, has been castigating the pillars of his synagogue for their flagrant selfishness and complacency. There's the rub—and enormous budgets are turning our Jewish lay organizations into the same cautious and conservative bodies as characterize so many of the lay organizations of our Christian neighbors.

The synagogue—a house of prayer! For whom? On Sabbath morning, it is just that. Friday evening Vesper services provide sublime music and quiet for meditation; but who attends? A handful of mourners. Here is the answer then to the young folks' prayers! Thank you, Mr. Layman, but we fear you have blinked at the facts.

And then, the rabbi should speak no longer than twenty minutes. Twenty minutes is long enough for anything except a rawdry cinema or an article in the Saturday Evening Post. Hours can be spent perusing the columns of a cheap magazine or viewing some maudlin movie—but an edifying sermon—twenty minutes, if you please.

And all such sermons shall be confined to the Bible. Do you really mean that, Mr. Union delegate? Would you really enjoy even twenty minutes on the text: "They shall not build houses and another inhabit; they shall not plant vineyards and another eat the fruit thereof, but they shall build houses and themselves inhabit them; they shall plant vineyards and themselves eat the fruit thereof?" Do you really want the text, "Thou shall not steal" elaborated in all its ramifications, or "Thou shall

(Continued on page 12)

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MONTREAL

MONTREAL SOCIAL

Mrs. Peter Bercovitch left Thursday night, January 22, for New York to be at the Plaza for a few days.

• • •

Mrs. J. Platt, of New York, who spent three weeks visiting Mrs. J. Solomon, Park Avenue, is returning home Sunday.

• • •

Leslie N. Levi, of Toledo, Ohio, spent last week-end visiting his parents, Mr. and Mrs. M. Levi, Clarke Avenue, Westmount.

• • •

Albert Michael, Vendome Avenue, has left on his Western trip on business.

• • •

Mrs. David Kert and son, Herbert, Arlington Avenue, are leaving February 1, to spend several months in Chicago.

• • •

Mrs. B. Goldberg, Guy Street, has returned from a trip to Bermuda, Newark, Jersey City, and Bronx, N.Y.

• • •

Mrs. C. Steinhouse, Terrebonne Avenue, has left on an extended trip to visit her sister, Mrs. B. Goldenberg, of Three Rivers.

• • •

Mrs. Bram de Sola, with her daughter, Pamela, of New York, arrived in town Tuesday, January 20, and will be with her mother, Mrs. E. Quain, Selkirk avenue, until the end of the month.

• • •

Mrs. E. Steinhouse, of New York, is visiting her daughter, Mrs. I. Mendelsohn, Grove Hill Place.

• • •

Mr. and Mrs. Sydney Levitt, Belfrage Road, sailed from New York January 24 on a cruise to the West Indies.

• • •

Mrs. Leon Friedman, of Ogdensburg, N.Y., arrived Sunday, January 25, to remain for a month with her mother Mrs. S. Glickman, Cote St. Antoine Road.

Mrs. Julius Rost, Victoria Avenue, and Mrs. Joseph Salomon, Grosvenor Avenue, were hostesses at a luncheon Thursday, January 22, at the Windsor Hotel in compliment to Miss Freda Besner, a bride-elect of next month, and Mrs. Arthur Glesby, of California. Covers were laid for forty-five. Gifts were presented to the guests of honor. Present were Mesdames Joseph Cohen, Harry Bronfman, Joseph Besner, Allan Bronfman, Gerald Tritt, Sam Bronfman, W. Carin, Anna Rost, Abe Bronfman, H. L. Druxerman, M. Gross, B. Schwartz, A. Glesby, of Monrovia, B. Aron, S. Fels, Arthur Jacobs, N. Solomon. Bob Gradinger, Martin Gross, H. Harris, H. Lassner, J. Hubscher, M. Scherzer, S. Goodstone, Goldenzweig, P. Groper, H. Simon, Nat W. Jacobs, George Solomon and A. S. Solomon and Misses Freda Besner, Eva Bilsky, of Ottawa; Edith Rost, Ruth Gross, Evelyn Rost, Anna Tritt, Zella Bronfman, Anna Salomon, Esther Rost, Rona Bronfman, and Sue Gross. Misses Esther Rost and Anna Salomon assisted in receiving.

• • •

Mrs. Leo Fingard, Roslyn Avenue, left Wednesday, January 28, on a six weeks' trip to Winnipeg, Minneapolis, and Chicago.

• • •

Mrs. M. L. Green, of Winnipeg, Man., is visiting Mrs. G. Fischel, Winchester Avenue.

• • •

Mr. and Mrs. Harry Kirsch, Coolbrooke Street, who are touring Europe, will return at the end of February.

• • •

Mrs. J. J. Daniels, Grove Hill Place, spent last week-end in Brookline, Mass., with her parents, Mr. and Mrs. S. M. Morse.

• • •

H. C. Sabloff, Upper Roslyn Avenue, attended the Dyers and Cleaners Convention in West Baden, Indiana, last week.

• • •

Miss Edyth Presner, Queen Mary Apartments, was a luncheon hostess Saturday, January 24, in honor of her brother, Dr. Jack C. Presner, of New York, and Mrs. I. Berman, of Winnipeg, Man. Covers were laid for ten.

• • •

Mrs. S. Platus, of Timmins, Ont., is visiting Misses Sarah and Rose Abrams, Shenbrooke Street West.

• • •

Dr. Jack C. Presner, of New York City, was in town over the week-end with his mother Mrs. Mary Presner, Queen Mary Apartments.

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SERVICE THAT SATISFIES

Mrs. M. Sessenwein, Sherbrooke reet West, returned Tuesday, Jan-ry 27, from a trip to New York.

* * *

Miss Claire Thomas, St. Joseph vd. West, entertained at a bridge dnesday evening, in honor of her usin, Miss Rose Levitsky, whose gagement to D. Steinberg, has been nounced. Guests were Misses Freda al, Mae Silverman, Blema Coo-, Edie Moscovitch, Rose Yaphe, rence Liberman, Ada Weinstein, lia Rosensweig, Flora Segal, Molly ith, and Molly Levine. Prizes re won by Misses Blema Cooper, rence Liberman and Flora Segal. s Lillian Thomas assisted the tess in serving. The guest-of-hon- was presented with a travelling k by the hostess.

Miss Jean Nudleman, 5263 Jeanne Mance Street, was hostess at three tables of bridge Friday, January 23, in compliment to Miss Ella Grabofsky, of New York, who is visiting her sister, Mrs. J. Miller, 64 Guilbault Street. Misses Gussie Lubert, Mildred Shrieber, Doris Goldstein, Mildred Kessler; and Abe Bishinsky, Saul Miller, Larry Malinoff, Hy Brock, Irving Richmond and Ben Lewis were there.

* * *

Mesdames L. Maron and S. Berlin were joint hostesses at a linen, personal and kitchen shower, Tuesday night, January 20, at Kupchick's Restaurant, in honor of Miss Gertrude Seltzer, a bride-elect of February, welcoming Mesdames S. Marcoff, A. Garber, J. Miller, P. Vosberg, A. Makgrovsky, Bleicher, B. Braunstein, S. Shragovitch, S. Gold, I. Wener, Segal, H. Kauffman, Pearlman, H. Silverman, L. Magonet, Lubin, M. Maron, M. Bubroff, H. Rosenbloom, B. Slatkoff, A. Brownstein, Moscovitch, A. Shapiro, Nadler, H. Silverman, B. Obront, S. Slatkoff, Joe Greenberg, M. Barnash, Edward Berlin, M. Berlin, M. Rost, P. Peskin, B. Hasanoff, and Misses Ethel Marcoff, Annie Makarovsky, Mary Silverman, Esther Maron, Esther Bubroff, Frances Shapiro, Miss Kauffman, Betty Pearlman, Rose Silverman, Mary Rost, Annie Rost, and Miss Hasanoff.

* * *

Miss Fanny Sloan, whose marriage to Samuel Shenker, took place, Sunday, January 24, was hostess at an evening for her bridal attendants.

* * *

Mrs. S. Reinblatt, Waverley Street, was at home, Sunday, January 25, in honor of her sister and niece, Mrs. N. Blackman, and Miss Gloria Blackman, of New York. Mrs. Reinblatt was assisted in receiving by Mrs. A. Isenberg. Mrs. M. Morris assisted the hostess in serving.

* * *

Mr. and Mrs. M. Goodis, St. Urbain Street, gave an informal surprise party, Saturday, January 24, in honor of their son, Jack. Decorations were carried out in red and blue. Supper was served at midnight. Present were Misses Ettie Marder, Anne Winiger, Anne Shainer, Rhea Davis, Bessie Vatch, Sema Katz, Claire Greenblatt, Ida Kliger, Sally Cohen, Fanny Goodis, Dora Dercovitch, and Nat Puritz, Harry Balitsky, Sam Balitsky, Hy Weiss, Pat Goodis, Jack Goodis, Irving Anchel, Bill Burke, Bob Harris, Irving Heft, and Abe Goodis. The table was decorated with carnations. Hy Weiss played the ukelele. Misses Fanny Goodis and Dora Dercovitch assisted the hostess in serving.

* * *

Among those who entertained as a courtesy to Miss Fanny Sloan, whose marriage to Samuel Shenker, took place Sunday, January 20, were: Mesdames E. A. Blumenfeld, and S. Shenker, miscellaneous shower at Kupchick's Restaurant; and Mrs. E. A. Blumenfeld, Esplanade Avenue, three tables of bridge.

* * *

Bernard Telisman entertained at his home, Park Avenue, Saturday, January 24, for Harold Hoffman of New York. Misses Rose Raifel, Mary Segal, Anne Bulum, Minnie Solomon; and Robert Segal, Dave Sherback, and Abe Milstein were there. Miss Minnie Solomon, Robert Segal and Abe Milstein entertained.

* * *

Harry Mendelson, Ben Kantor, and Sam Berlin gave a stag at Miller's Restaurant, Metcalfe Street, Saturday, January 17, in honor of Samuel Kantor, whose marriage to Miss Claire Mendelson took place Sunday, January 25. Charles Schecter was toastmaster. Present were Nathan Weinstein, Joe Lazarovitch, E. Freedlander, Sam Nadler, Julius Segal, Julius Leibovitch, Ben Sternthal, Isidore Lerner, Fred Weinstein, Joe Shulman, Charles Schecter, A. Hutkin, Abe Miller, A. Cohen, D. Plaefsky, Dave Rosenbloom, J. Levine, Sam Berlin, Samuel Kantor, L. Miller, A. Shank, D. Horowitz, Jack Nadler, J. Adelstein, Hyman Shuster, Harry Lazare, Ben Kantor, Harry Mendelson, and Ben Rothstein. The guest of honor was presented with a chest of silver.

* * *

Miss Lillian Golick, Old Orchard Avenue, has returned from a four weeks' trip to Cleveland, Ohio, where she attended the wedding of her cousin, Miss Lil Falcovitch, to Herbert Milefsky.

* * *

Mrs. David Kessler, of Bay City, Mich., is visiting her parents, Mr. and Mrs. J. S. Lonn, St. Urbain Street, for three weeks.

* * *

Among those who entertained in honor of Miss Shirley Slutsken, whose marriage to Jack Sangwill, took place Thursday, January 22, were: Mrs. S. Sangwill, linen shower at Miller's Restaurant; and Miss Ida Sangwill, Drolet Street, bridge.

* * *

Miss Alice Fleisher, Laval Avenue, was hostess at a bridge Friday evening, January 16, to Misses Anne Goldblatt, Lill Ship, Nellie Stiffman, Goldie Goldberg, Marie Levine, Mr. and Mrs. Sol Guttman; and Bill Levine, Harry Goldberg, Sam Rosenthal, Bernard Goldstein, Ben Fleisher, Eddie Bonchick and Leonard Berman. Prizes were won by Miss Nellie Stiffman; Bill Levine and Eddie Bonchick. The hostess was assisted by Misses Anne Goldenblatt and Lill Ship. Miss Marna Fleisher sang.

* * *

Miss Melvina Auerbach, Esplanade Avenue, entertained at a bridge, Tuesday evening, January 20, welcoming, Misses Mary Resnick, Bessie Crystal, Lily Goffman, Rae Rokit, Kate Abrahams, Molly Goffman, Claire Bellman, Rae Marcus, and Bee Belkin. Prizes were won by Misses Bessie Crystal and Rae Marcus.

* * *

Mr. and Mrs. A. Solomon, 5382 Clarke Street, entertained at a sweet sixteen party in honor of their daughter, Fay, at Miller's Restaurant, Metcalfe St. Guests were Mr. and Mrs. Saul Solomon, Mr. and Mrs. Joe Solomon, Mr. and Mrs. S. Silverman, Mr. and Mrs. W. Malitz, Mr. and Mrs. A. Solomon, Mr. and Mrs. F. Temkin, Mrs. J. Platt, of New York City; Mrs. H. Leventhal, Mr. and Mrs. I. Goodlin, Mr. and Mrs. H. Klar, Mr. and Mrs. F. Helfenbaum, Mrs. B. Berger, Mr. and Mrs. H. Vinik, Mr. and Mrs. N. Lemcovitch, Mr. and Mrs. H. Rosenthal, Mr. and Mrs. Paul, Dr. and Mrs. L. Socolow, Mr. and Mrs. S. Schneider, Mr. and Mrs. W. Berger, Mr. and Mrs. Ekers, Misses Fay Solomon, Bee Silverman, Ruth Rorlick, Ray Goldfarb, Miss Goldfarb, Fay Solomon, Ethel Fish, Mary Solomon, Sarah Josephson, Rivie Goldberg, and Lottie Malitz; and Mac Solomon, Al Solomon, Jack Solomon, Jack Levy, Mr. Goldfarb, Louis Shoore, Irving Solomon, Saul Tratt, Eric Ulrick, Nat Finkelstein, and Abe Crasinsky.

* * *

Mrs. S. J. Schwartz, was hostess at three tables of bridge Wednesday, January 14, in honor of Mrs. H. Chercover, of Winnipeg. Mr. and Mrs. B. Krasove, Mr. and Mrs. H. Paratte, Mr. and Mrs. H. Rodier, Misses Belle and Freda Pomerance, Edith Chercover, Mrs. M. Chercover, Miss May Walsh and Saul Pomerance were there. Prize winners were Mrs. B.

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Sat. Mat. 35c, 60c. Sun. 40c, 55c.

Krasove, Mrs. A. Rodier, and Miss Freda Pomerance. The guest of honor was presented with silver salt and pepper shakers.

* * *

Mrs. H. Nathans, St. Viateur Street West, was hostess Saturday evening, January 24, for Miss Bunny Harris, whose engagement to George W. Shefler has been announced.

* * *

Mrs. Moe Bronstein, St. Denis Street, entertained at bridge and tea Wednesday afternoon, January 21, welcoming Mesdames M. Sabloff, J. Pollick, S. Lazarus, H. Engel, F. Caplovitch, N. Pollack, S. Katz, A. Brisker, and Miss Molly Kaufman. Miss Kaufman assisted in serving. Prizes were won by Mesdames J. Pollick and S. Katz.

* * *

Mr. and Mrs. Saul A. Friedman, of Sault Ste. Marie, Ont., are visiting her mother, Mrs. L. Small, 4828 Esplanade Avenue.

* * *

Mrs. William Mallitz gave a crystal shower and a twenty-two tables bridge Tuesday, January 20, at Miller's Restaurant, Metcalfe Street, in compliment to Miss Bessie Silverman, a bride-elect of March 1.

* * *

Mrs. Max Kolber, Lajoie Avenue, entertained at bridge Thursday, January 15, in honor of Miss Bessie Silverman, a bride-elect of March 1. The honoree was presented with an etching.

* * *

Among hostesses for Miss Ruth Frohlich, a bride-elect of March 22, were: Mesdames H. Shattner and I. Herscovitch, linen shower at the Samovar; Mrs. J. Shattner, tea at the Golden Dome; Mrs. H. Altman, Clarke Street, tea; Mesdames L. Pomerlian, J. Nadler and H. Hertz, crystal shower at Kupchick's Wednesday, January 21.

* * *

Among those who entertained for Miss Claire Mendelson, whose marriage to Samuel Kantor took place Sunday, January 25, were: Mrs. S. Etlin, of Toroto, linen shower at the Samovar Tea Room; Miss Eva Mendelson, kitchen and miscellaneous shower at the LaSalle Grill; Miss Bella Epstein, St. Urbain Street, bridge; Miss Rose Gordon, Sherbrooke Street West, china shower; and Misses Susie Ikeman, Tilly Levinson, Rose Gordon, Doris Hopshitzer, Dora Leibovitch, Pauline Milerat, Irene Woods, and Bella Brody, hostesses at a tea.

* * *

Mr. and Mrs. L. P. Silver and Miss Dorothy Silver, Victoria Avenue, are leaving this week-end to spend the remainder of the winter in Hollywood.

* * *

Harry Bessner, Champagneur Avenue, Outremont, has returned after spending a week at Trout Lake.

* * *

Those who entertained for Miss Hilda Selette, whose marriage to Dave Randolph takes place Sunday, February 1, were: Miss Esther Randolph, 6040 Hutchison Street, linen shower; Mrs. I. Freeman and Miss Mabel Corn informal dance at Esplanade Avenue; Miss Bea Codas 4585 Jeanne Mance Street, kitchen shower; Mesdames Harry Deckelbaum and J. L. Fickler, crystal shower at the LaSalle Hotel; Miss Rae Berlin, 3329 Park Avenue, personal shower; Miss Ethel Finkelstein, 360 Victoria Avenue, evening; Miss Lillian Morris, de Bullion, bridge, January 11; Misses Sophie Litner and Ruth Cohen, musicale and tea at the O. A. T. Fraternity House, Lorne Avenue, January 17; and Bridge Club consisting of Misses Ruth Cohen, Bea Codas, Lillian Morris, Tillie Adelman, Ida Spunt, Ida Bernstein, and Rose Long, formal dance at the Mandarin Cafe, January 23.

* * *

Mr. and Mrs. S. S. Gordon were entertained by immediate relatives January 14 at a surprise dinner and bridge on their tenth wedding anniversary. Covers were laid for eighteen. Mr. and Mrs. M. Hornstein, Mr. and Mrs. R. Trattenberg, Mr. and Mrs. L. Taveroff, Mr. and Mrs. Alex Vineberg, Mr. and Mrs. M. Friedman, Mr. and Mrs. William Rubman, Mr. and Mrs. S. E. Pepperman, Mr. and Mrs. S. Schultz, and Mr. and Mrs. B. Kastner were there.

* * *

Mrs. M. Hornstein was hostess to four tables of bridge January 14 in honor of Mrs. S. S. Gordon's tenth wedding anniversary. The honoree was presented with a Chinese console set.

* * *

Miss Sylvia Rill, of Winnipeg, who was visiting Miss Violet Ettenberg, Haddon Hall, has returned.

* * *

Mrs. Max Kaplan, Herman Kaplan, and Dave Zaban, all of Brooklyn, N.Y., were guests of Mr. and Mrs. A. Bernstein and Mr. and Mrs. M. Bernstein last week-end.

* * *

A stag was held in the Oak Room of the Windsor Hotel Wednesday, January, 21, in honor of Dave Randolph, whose marriage to Miss Hilda Selette takes place Sunday, February 1. Joe Frank was toastmaster; Joe Randolph, master of ceremonies; and speakers were H. M. Caiserman, and Oscar Reinhart. Present were Louis Stein, Victor Deckelbaum, Jack Gold, Joe Eisenberg, N. Dwyer, Irwin Segal, Hy Deckelbaum, L. Leboff, Joe Landskroner, Joe Ostro, Jack Malomet, A. Deckelbaum, Joe Moss, Jack Astrofsky, Laz Cohen, Moe Backman, Joe Roston, Joe Stein, Harry Deckelbaum, Julius Deckelbaum, Harry Gold, Sam Carson, Irving Freeman, Wm. Berbrier, Joe Bernstein, Sam Laing, Sam Weiner, Nat Malomet, Saul Wexler, Harry Sault, Charles Greenberg, Harry Diner, Herman Deckelbaum, Louis Abrahamson, Joe Fickler, and Nathan Randolph. The guest of honor was presented with a chest of silver.

* * *

Mr. and Mrs. H. L. Vozick, of New York City, were in town for a few days, guests of Mrs. M. Wener, 5170 Esplanade Avenue.

* * *

Miss Pauline Lidsky, 2121 Tupper Street, has returned from a two months' trip to Hollywood, Cal.

* * *

Mrs. H. Nathans, St. Viateur Street West, entertained at four tables of bridge Saturday afternoon, January 24, honoring Miss Florence Horlick.

* * *

Dr. and Mrs. I. Beinhaker, Park Avenue, were at home Saturday night, January 24.

* * *

Charles Bloomfield, Outremont Avenue, and Oscar Bloomfield, Hingston Avenue, have left for a four weeks' trip to Atlantic City.

* * *

Miss Molly Landes, of Detroit, left for home last Friday after a few weeks' holiday.

* * *

Miss Jeanette Enzer, Atwater Avenue, has returned after spending five weeks in Toronto visiting friends.

* * *

Miss Julia Jacobson, Clarke Street, was hostess at a party Saturday, January 24. Buffet supper was served to Misses Min Jacobson, Eva Moses

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y Walters, Sarah Alloff, Cella romberger, Rose Wax; and Sam kes, Saul Zelnicker, Max Hoffman, anley Lerner, Phil Fixman, Joe ibovitz, Bert Tratt, Melvin Saxe d Fred Rubin. Saul Zelnicker and e Leibovitz entertained with songs d sketches.

• • •

Mr. and Mrs. Charles Model, 5285 planade Avenue, were hosts at a rmal dinner Sunday evening, Janu- y 25, in honor of their twelfth wed- ng anniversary. The table decora- ns were carried out with roses and llow candles. Mrs. Model wore a ack chiffon gown. Guests were r. and Mrs. I. Robin, Mr. and rs. Joe Gunberg, Mr. and Mrs. Abe Breaudny, Mr. and Mrs. Max Ornstein, Mr. and Mrs. Edward H. Becker.

• • •

Harry and Mike Huberman, of New York, spent last week-end with their mother, Mrs. S. Huberman, Esplanade Avenue.

• • •

Mrs. B. Steinhouse, of Arverne, New York, is visiting her daughter, Mrs. I. Mendelsohn, Grove Hill Place, for several weeks.

• • •

Mrs. H. Kraus, Lajoie Avenue, was hostess at an evening Tuesday, January 27, in compliment to Mrs. B. Steinhouse, of Arverne, New York.

• • •

Mrs. M. Skolnick, of New York, spent last week-end visiting Mrs. S. Huberman, Esplanade Avenue.

• • •

Miss Rheva Weiser, a bride-elect of February, was guest of honor at a bridge given by Miss Anna Lack, at her home, 232 St. Joseph Boulevard West, on Friday evening, January 23. Present were Misses Rae Weiser, Rose Brull, Hensie Flanders, Ruth Schleifer, Fanny Burman, Caya Brandis, Brenda Schwartz, Lena Albert, Sara Persky, Anna Mendel, Sadie Katz, Sara Ein, Esther Tamarin, Gertrude Silvensky, Sara Chenoy, Ethel Rabinovitch, Lily Caplan, Frances Batshaw and Millie Solomon. Refreshments were served by candle light and the guest of honor poured the tea. Miss Weiser was presented with a set of etchings by the hostess.

• • •

Mrs. M. Cherry gave a miscellaneous shower at Kupchick's Grill, January 14 in honor of Miss Adelle Lecker, a bride-elect of March 10. Guests were Mesdames M. Oxorn, L. Ruttenberg, Abramovitch, C. Rockman, M. Sendel, I. Kuchinsky, P. Silver, A. H. Nevitt, S. Smeltzer, Kauffman, A. Frolick, O. Lecker, W. Lecker, M. Schlein, P. Yuda, M. Lecker, D. Lecker, S. Garber, L. Bennett, M. Bennett, S. Stattner, H. Sinclair, S. Fine, M. Sussman, J. Bercovitch, B. Rockman, S. Rockman, E. Marks, I. Smith, M. Feldhamer, and H. Lecker; and Misses Sarah Abramovitch, Jean Kuchinsky, Esther Spinner, Gertrude Spinner, Ruth Frolick, Beatrice Lecker, Lily Bennett, Jerry Bennett, Tony Leonelife, Ray Feldman, Ida Colman, Anne Marks, Cella Galganoff, and Freda Lecker.

• • •

Miss Mildred Shriber was hostess at a pyjama party at her home, 5423 Esplanade Avenue, Saturday evening, January 24, welcoming Misses Adele Goldstein, Marna Fleisher, Doris Goldstein, Lily Siegal, Lily Zabitsky, Pauline Fisher, Gussie Lubert, Rolly Fisher, Mildred Kesler, Ella Grabovsky, and Jean Nudelman. Refreshments were served in Turkish fashion. Misses Mildred Shriber and Marna Fleisher sang.

• • •

Among hostesses who entertained for Miss Molly Landes, of Detroit, Mich., a recent visitor, were: Mrs. Marcus Riegler, luncheon; Mrs. Harry J. Singerman, bridge and dinner; Mrs. Isidore Kahn, bridge and dinner; Miss Dora Dorfman, dinner and evening; Mrs. Ben Kaufman, theatre party; Sam Goldstein, cabaret party; Leon Arnstein, of New York, sleigh drive and cabaret party; Paul Gelles, of New York, slumming party; Misses Lucie and Laura Riegler, tea; Mrs. Harry Spiegel, bridge; Mesdames John and Collin Spiegel, bridge; Mrs. Max Bluestone, theatre party; Mrs. Marcus Riegler, dinner; Miss Dorothy Kaufman, dinner and evening; Mrs. H. Dorfman, tea; Miss Jean Cohen, bridge; Mrs. Joseph Smith, dinner; Mrs. Moe Shearer, evening; Misses Lucie and Laura Riegler, bridge; Miss Jerry Shorker, tea; Miss Libby Berzan, evening.

• • •

Mrs. N. Blackman, accompanied by her daughter, Gloria, of New York, who was visiting her husband, Cantor N. Blackman, of Beth Yehuda Synagogue, has returned.

• • •

Mr. and Mrs. A. Telisman, Park Avenue, entertained at a dinner January 25, in honor of Mrs. S. Hoffer, Miss Rose Mahler, Mattie Steinberg, and Harold Hoffman, all of New York. Other guests were Misses Evelyn Freidman Bertha Freidman, Ethel Freidman, Lena Lake, Mr. and Mrs. I. Telisman, and Mr. and Mrs. M. Burshtyn.

Engagements

Mr. and Mrs. A. Chervin announce the engagement of their daughter, Sadie, to Sam Cramer, son of Mr. and Mrs. P. Cramer.

Mrs. F. Dolansky, Jeanne Mance Street, announce the engagement of their daughter, Dora, to Emanuel Farber, formerly of New York, son of Mr. and Mrs. J. D. Farber, St. Lawrence Blvd., Montreal.

Mr. and Mrs. M. Golden, 4833 Clarke Street, announce the engagement of their daughter, Gertrude, to Emanuel B. Lewis, son of Mrs. Lewis and the late Simon Lewis. Wedding in April.

Mr. and Mrs. I. Levine, Laurier Avenue West, announce the engagement of their daughter, Goldie, to Ernest, son of Mr. and Mrs. J. Sherwin. Wedding early in March.

Mr. and Mrs. Jacob Schecter, Stuart Avenue, Outremont, announce the engagement of their daughter, Bessie, to Moe, son of Mr. and Mrs. L. Greenberg, of Ottawa.

Mr. and Mrs. William Rottenberg announce the engagement of their daughter Fay, to Maurice A. Backman, of Scarsdale, N.Y.

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Contributing Editors

Rabbi Maurice N. Eisendrath Rabbi Harry J. Stern

I wholly disapprove of what you say and will defend to the death your right to say it.—Voltaire to Helvetius

Canadian Jewish Review invites correspondence on subjects of interest to the Jewish people, but disclaims responsibility for endorsement of the views expressed by the writers. All correspondence must be signed with the full name of the writer.

JANUARY 30, 1931 VOLUME XII, NUMBER 15

Engagements

Mr. and Mrs. S. Welser, Durocher Street, Outremont, announce the engagement of their daughter, Rheva, to Allan Lack, eldest son of Mr. and Mrs. S. Lack, St. Joseph Boulevard West. Wedding in February.

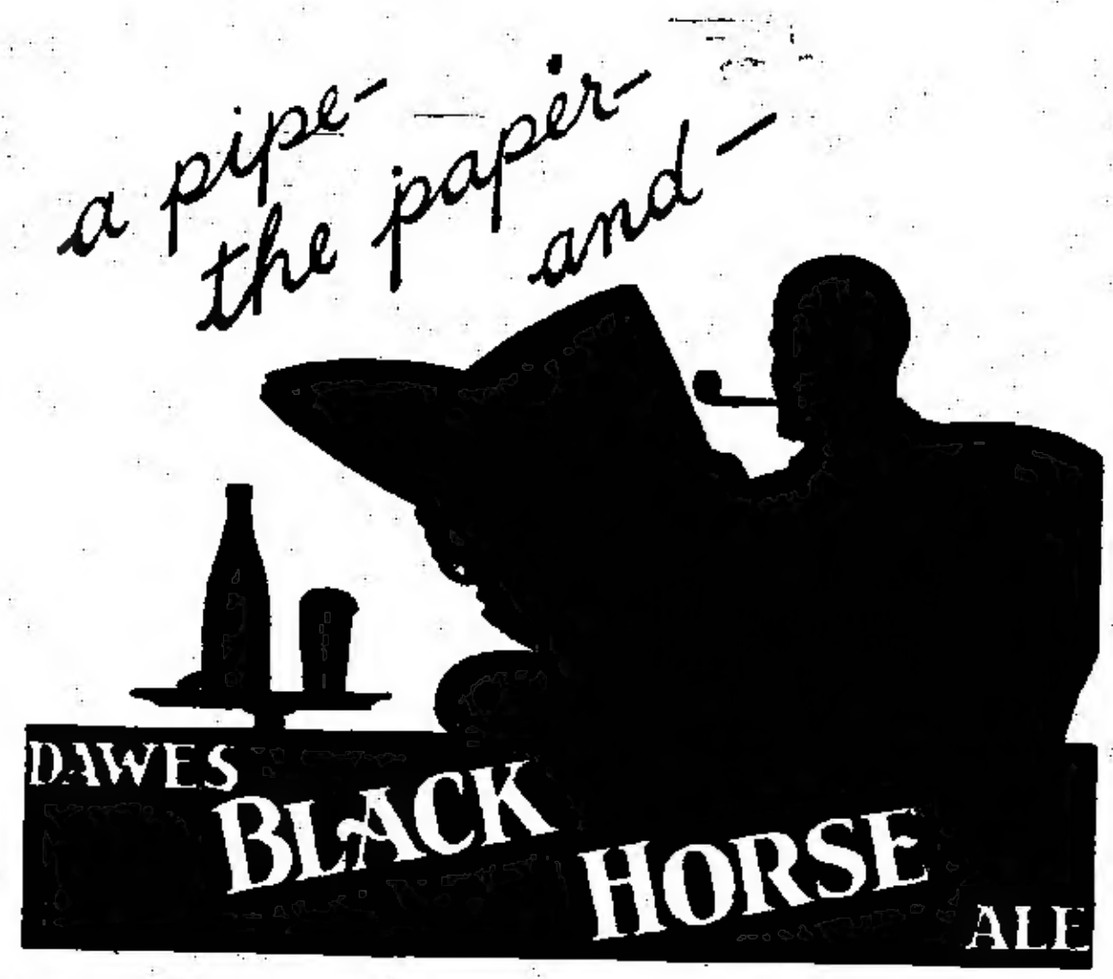
Approaching Marriages

The marriage of Bessie, daughter of Mr. and Mrs. Sam Silverman, to Alex, son of Mr. and Mrs. Abraham Solomon, takes place at Chevra Kadisha Synagogue, Hutchison and Fairmount Street, at 6 p.m. March 1. Rabbi Julius Berger will officiate.

The marriage of Sarah, daughter of Mrs. A. Nudelman, to Moe Ginsberg takes place February 22, at the Windsor Hotel.

The marriage of Sadie, daughter of Mr. and Mrs. M. Vineberg, to Issie Cohen, takes place February 22, with Rabbi Herschorn officiating.

Mr. and Mrs. H. Lecker, Pine Avenue, announce the marriage of their daughter, Adelle, to Fred Bennett, son of Mr. and Mrs. L. Bennett, St. Urbain Street, to take place March 10.



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Bar-Mitzvahs

Julian Morton, son of Mr. and Mrs. Louis Lehrer, Lansdowne Avenue, was bar mitzvah Saturday, January 24, at Shaar Hashomayim Synagogue. Mr. and Mrs. Lehrer held a reception for 150 guests Sunday, January 25. Mrs. Lehrer wore black lace. Her daughter, Marcia, wearing green satin, assisted. The floral decorations in the drawing room were yellow roses and in the dining room pink roses. Mrs. Moe Albert cut the ices and Mrs. Charles Albert poured the coffee. Assisting in serving were Misses Evelyn Berlind, Lillian Wexler, Evelyn Elkin, Dorothy Friedman, Lottie Goodkowsky, and Mrs. Sam Blumenthal. Out-of-town guests were Mrs. S. L. Agoos, of Brookline, Mass.; and Mel Stein, of Portland, Me. Dancing.

Born

To Dr. and Mrs. Benjamin Kolber (née Hattie Ironstone) Brooklyn, N.Y., a daughter, Natalie Ray.

To Mr. and Mrs. Harold Neumann, Decarie Blvd., Wednesday, January 28th., at the Women's Hospital, a son, David Anatole.

IN MEMORIAM

Neumann.—In loving memory of our dear Sylvia who departed this life January 31, 1926.
To have and to hold and, then to part
Is the greatest sorrow of a human heart.
Lovingly remembered by father, mother, sisters and brothers.

Shalinsky.—In loving memory of our beloved daughter, Fanny Shalinsky, who departed this life February 2, 1917. Sadly missed by mother and father.

Marriages

Shenker-Sloan

The marriage of Fanny, daughter of Mr. and Mrs. D. Sloan, to Samuel Shenker, son of Mr. and Mrs. S. Shenker, was solemnized Sunday, January 25, at Bnai Jacob Synagogue, with Rabbi Katzman officiating, assisted by the choir. The bride was given away by her father. Her gown was of white satin with rhinestone trimmings. Her veil of tulle was draped with a lace cap and tiny clusters of orange blossoms, and she carried a bouquet of calla lilies. She was attended by Mrs. E. A. Blumenfeld, sister of the groom, as matron of honor, who wore a pink embroidered net gown, with hat and shoes to match and carried a bouquet of Talisman roses. Dr. E. A. Blumenfeld, brother-in-law of the groom, was best man. The flower girl, Myra Shirley Blumenfeld, wore a peach color lace crepe dress, with bonnet to match. Lewis Sloan was page boy. The bridesmaids were Misses Rose Shenker, in peach crepe; Sadie Zadonofsky, eggshell satin; Evelyn Zadonofsky, green satin; Sally Basner, chartreuse crepe; and Clara Shatz, green satin. They also wore tulle turbans and shoes to match their gowns, and long white kid gloves, and carried bouquets of tea roses. The groomsmen were Hyman Brock, Larry Melinoff, Hyman Sloan, John Sloan, and Harry Green. Mrs. Sloan, the mother of the bride, wore black chiffon and silver, hat and shoes to match. Mrs. Shenker, mother of the groom, was in black lace with matching hat and shoes. Both corsages were of roses. A reception was held for 300 guests. Among them Mr. and Mrs. P. Berlin, of Kingston, Ont.

Kantor-Mendelson

The marriage of Claire, daughter of Mr. and Mrs. J. Mendelson, to Samuel Kantor, son of Mr. and Mrs. R. Kantor, was solemnized Sunday, January 25, at Beth David Synagogue with Rabbi Herschorn officiating. The bride, who was given away by her father, wore a white satin gown made on long Princess lines, and long white kid gloves. Her veil of net fell from a cap with clusters of orange blossoms. The bridal bouquet was of roses and lilies-of-the-valley. Miss Eva Mendelson was her sister's maid of honor and wore flesh color crepe with hat and shoes to match, long white kid gloves, and carried a bouquet of roses. Ben Kantor, brother of the groom, was best man. The bridesmaids were Misses Susie Ikeman, in pale pink satin; Tilly Levinson, flowered taffeta with net; Rose Gordon, white flowered taffeta and lace; Doris Hopshitzer, nile green satin; Dora Leibovitch, peach satin; Pauline Milerat, powder blue lace; Irene Woods, powder blue georgette; and Bella Brody, powder blue satin and lace. They all wore hats and shoes to match, long white kid gloves, and carried bouquets of roses. The groomsmen were Harry Mendelson and Ben Mendelson, brothers of the bride; Issie Kantor, brother of the groom; Ben Rothstein, Sam Berlin, Hyman Shuster, Harry Lazare and Simon Wax. The flower girl, Brina Adelman, wore a pink taffeta frock and carried a basket of rose petals. Eddie Lazarovitch was page boy. Mrs. Mendelson, mother of the bride, was in black georgette trimmed with sequins, hat and shoes to match. Mrs. Kantor, mother of the groom, wore black georgette trimmed with pearls, hat and shoes to match. Mrs. S. Etlin, sister of the groom, wore a black satin gown, with hat and shoes to match, and long black kid gloves. Their corsages were of American Beauties. Mr. and Mrs. Samuel Kantor are spending their honeymoon in New York and Atlantic City. Going away the bride wore a brown crepe dress with shoes to match, black coat trimmed with squirrel, hat and bag to match. They will live in the Belvidere Apartments, Maplewood Avenue.

Sangwill-Slutsken

The marriage of Shirley, daughter of Mr. and Mrs. P. Slutsken, to Jack Sangwill, son of Mr. and Mrs. S. Sangwill, was solemnized Thursday night, January 22, at Beth David Synagogue, with Rabbi Julius Berger officiating. The bride, who was given away by her father, wore an eggshell satin gown made on Grecian lines. Her veil of net was caught in cap style and held in place with tiny clusters of orange blossoms. She carried a shower bouquet of lilies and lilies-of-the-valley. Miss Ida Sangwill, sister of the groom, was maid of honor, wearing green satin and gold metallic with gold metallic hat and shoes to match. She carried Talisman roses. Harry Slutsken, brother of the bride, was best man. The bridesmaids were Misses Anne Kaplan, in green satin; Ida Karassik, green chiffon; Reva Sangwill, green satin; Rose Yaffe, eggshell satin; Rose Solomon, eggshell moiré; and Rae Pollatt, in eggshell satin. They wore shoes to match their gowns and carried bouquets of roses. Mrs. Slutsken, mother of the groom, was in black sequins gown, with hat and shoes to match, and a corsage of sweet peas. Mrs. Sangwill mother of the groom, wore black chiffon, with hat and shoes to match and a corsage of sweet peas. A reception was held for 200 guests.

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Services Friday, January 30th., at :15. Sermon: "Modern Science and he Belief in God". (Comments on ecent utterances concerning religion, y such eminent Scientists as Einstein, Eddington and Jeans). Saturday service at 11. Sermonette, "Marching On", based on Torah portion.

The Sisterhood held its first annual ridge last Wednesday afternoon in he Lecture Hall under the convenership of Mesdames E. Regal, S. Meline, E. P. Van Geun and Howard Robinson. There were over 150 present and the following were some of he table holders: Mesdames A. Simon, Aaron Schwartz, G. Fischel, J. ssenman, Arthur Jacobs, J. Kruger, . N. Neumann, J. Wiener, I. M. Rubinovitch, M. Silverstein, J. Simpson, . Wolfe, H. H. Faber, Sol Vineberg, r., C. Asch, E. Loebel, H. Pickelman, M. Russell, E. Ellison, F. Friedman, G. Goldstein, A. Abrams, L. Weinberg, J. P. Levee, C. Share, S. Berger, B. Kert, A. Mallman, C. Faerman, Benjamin, Fenster. Open luncheon Board meeting Tuesday, February rd., at 12:30 at the Mount Royal Hotel for members of Temple Emanu-El only. This meeting is held once year to enable all to become acquainted with the work of the Sisterhood. Reservations must be made y Sunday, February 1st., to Mrs. J. Roston, WA. 6596. Mrs. Jerome Lewinson, President of the 32nd Conference of the Union of American Hebrew Congregations will give her impressions. The Study Group Thursday morning, under the direction of Rabbi Stern, are dealing with "Jewish Life in Spain—Past and Present".

College of Jewish studies: 8:15 to 9:15: Nathan Gordon, K.C., "The Jew as a Business Man"; 9:15 to 10:15, Rabbi Julius Berger, "The Life and Works of Saadya—the Great Jewish Philosopher"; Rabbi Stern, concluding study on Isaiah and Micah. Special Lecturers: Monday, February 9th. Shlolme Wiseman, "Shalom Aleichem": Monday February 16th, Mordecai Isak Mendelsohn, will continue on the life and works of eminent Hebrew Writers. Early in March Rev. Dr. Kalisch of Richmond, Va., will address the student body.

School of Religion: Junior Assembly in charge of Charles Goldstein and class V and will be devoted to Chamisho Osar B'Shevat. Palestinian Arbor Day. Mr. Goldstein will speak. Programme by: Frank Margolick, Lorraine Michaels, Esther Rosnick, Emmy Helm, Phyllis Fitch.

Sunday, March 1st., Purim entertainment and Masquerade.

At the Fourth Biennial Convention of the National Federation of Temple Brotherhoods in Philadelphia Arthur S. Jacobs, Vice-President of Temple Emanu-El Brotherhood was elected a member of the National Executive Board. Louis B. Lazarus was elected a member of a Social Service Committee of the National Federation of Temple Brotherhoods.

Birthdays: Simeon Bernstein, Mrs. Abe Asch, Samuel Harris Richard F. Gould, Bob Myers, Abe Asch, Arthur Simon, Bernard Goldfield, Wolf Maxwell Lightstone.

Wedding Anniversary: Mr. and Mrs. Philip Garfinkle; Mr. and Mrs. J. N. Neumann; Mr. and Mrs. Edward Simon; Mr. and Mrs. Leon Fischel.

Flower Fund Donations: Mr. and Mrs. J. Issenman and Mr. and Mrs. A. A. Abrahams, in honor of their wedding anniversaries.

Kaddish was read in memory of Emily Goldstein Jacobs, Benjamin Jacobs.

Shaare Zion Congregation, Claremont Avenue, below Sherbrooke Street. Rabbi Julius Berger.

Sabbath eve service at 4.50. Religious Assembly, 8:30. Lecture: "Educating for Marriage." Sabbath service at 9. Sermon on the Torah portion. Minha at 4:40. Maariv at 5:00.

The Men's Club musicale Wednesday evening, January 21, was given by Miss Norma McLean, director, Stanley Orchestra; and D. M. Herbert, and the Baron Byng Choral Society.

Graduating class: Mina Kaufman, Roslyn Kaufman, Ida Cohen, Hazel Weiner, Sybil Levine, Hyman Abrams, X. Lionel April, Lionel Michaelson, Daniel Adler, and Bertram Vineberg. The Jews in England from 1780 to 1880: (b) Moses Mendelssohn: (c) Rashi and his Times are subjects for writing.

New members of the Congregation: L. Bloomberg, 5165 Sherbrooke West; S. Bloomberg, 5169 Sherbrooke West; N. Engel 414 Grosvenor Avenue; A. Cramer, 4993 Sherbrooke West; A. Hallperin, 5169 Sherbrooke West; Ian Simpson, 4729 Sherbrooke West; and B. Silverman 4063 Marcil Avenue.

A Sisterhood member, Mrs. Ray Rothchild, who was ill at the hospital,

Shaar Hashomayim, Rabbi Herman Abramowitz, Cote St. Antoine Road, Corner Kensington.

Sabbath services at 9. Mincha at 4.45. Maariv at 5.30. Next Friday services at 5. Sermon "Religion and Health".

Monday at 8.15 p.m. Michael Garber will discuss "The Last Days of Shylock", by Ludwig Lewisohn. Later Abraham M. Klein will lecture on "Bialik—the Jewish Poet Laureate."

Mrs. Leon Levine spoke on "Hobbies" at the Junior Congregation services last Sabbath morning. The honour of opening the Ark was given to Jack Jospe and the following were called to the reading of the Law: Bernard Besner, Solly Ein, Isadore Shugar, Abraham Gruber, David Abramowitz, David Solomon, Moe Usher, and Mark Goldenberg. The honours of Haghah and Gelilah were given to Arnold Aaron and Moe Steinberg, respectively. Junior Congregation meets Monday February 2nd. at 4.30 p.m. Program. Refreshments.

The annual planting of trees in Palestine by the Religious School takes place Sunday morning at the special Assembly when a Chamisho Osor B'Shevat program will be given. Last year, $204 was donated for which 36 trees were planted.

Sunday, February 1st., at 3 p.m. movie show in the Assembly Hall for the children, sponsored by the Womens' Auxiliary. Films obtained through the courtesy of I. Rosenbloom.

A Stamp Collector's Club was organized. Those who wish to join, come to the Synagogue at 7 p.m. on Saturday. Officers elected: Mortimer Vineberg, President; Arthur Kirsch, Vice-President; Sydney Cohen, Secretary.

Congratulations: Miss Hazel Stella, daughter of Harry Bloomstone and the late Mrs. Bloomstone, and Lewis Bernstein, son of Mr. and Mrs. Samuel Bernstein, of Portland, Maine, will be married February 3rd.

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Condolence is extended in the death of Israel Goldberg, to Mrs. Eva Goldberg his wife; and children, Sara and Alex Goldberg, and Mesdames Ida Monikor, Mollie Nobleman, Jennie Robinson, Rose Perlo and Annie Shapiro, all of Montreal.

Beth David Congregation, 422 St. Joseph Blvd. West, Outremont. Rabbi S. Herschorn.

The Sisterhood entertained at a bridge, January 20, at the home of Mrs. P. Steinberg, Hutchison Street. Guests were Mesdames H. Fleishman, N. Jurist, I. Teichenberg, I. Teichenberg, L. Steinberg, S. Lapovitch, H. Marcovitch, B. Hopmeyer, J. Nadler, A. Berman, D. Cohen, S. Rovschorn, S. Safran, D. Hoffman, O. Schwartz, P. Steinberg, A. Steinberg, R. Rudish, A. Rosenberg, M. Rayal, L. Waykus, H. Levitos, J. Schordi, M. Gasco, S. Greenberg, R. Salmonovitch, A. Hecht, M. Mendel, M. Marcus, A. Pilot, B. Pelt, E. Bruker, J. Friedman, Smilovitch, N. Beecher, Silverman, M. Lapp, M. Vineburgh, P. Kleman, I. J. Miller, B. Margolis, E. H. Yossem, C. Wasserman, M. Lelbovitch, P. Lapp, S. Pargeon, M. Wexler, M. Ruckenstein, S. J. Schwartz, H. Pineman, D. I. Rulon, J. Planz, I. Penberg, A. Goldstein, R. A. Schwartz, H. Nelson, A. Perrin, H. Rothbart, W. Haimovitz, A. Cohen, M. Aber, M. Druckman, S. Rudin, M. Rivenovitch, A. Lazarovitch, R. Goffin, C. Kolomer, F. Weinstein, B. Glanzer, R. Goerberg, Brownstein, N. Engelberg, Herscovitch, N. Salomon, Seigler, C. Herscovitch, E. Marshall, H. Thomson, and M. Schwartz. Mrs. J. Freedman was hostess at the January 27 meeting and donated a vase to be raffled. Mrs. Goldstein was the winner and donated money. $5.55 was made on the raffle.

LADIES' AUXILIARY BRIDGE UNITED TALMUD TORAHS

Ladies' Auxiliary annual bridge at Victoria Hall, Sherbrooke St. West, Tuesday, February 24th, at 1.30 p.m. Mrs. Joseph Cohen, convenor, will be assisted by Mesdames L. Klineberg, Aibu, Bronfman, Lyon Cohen, Harry Bronfman, A. Bronfman, Horace Cohen, I. Aaron, Samuel, Harry Samuel, Vineberg, I. L. Painer, Lyon Jacobs, A. J. Ranisky, J. Cummings, A. S. Radovsky, F. Levitt, V. Aaron, and M. Snukal; Mrs. M. Segal is chairman of Refreshments Committee. Proceeds go towards educating non-paying pupils of the Talmud Torahs. Telephone Mrs. Joseph Cohen, Wa. 3233, or write to 372 Marlowe Avenue to form tables.

Y. M. H. A.

150 youngsters took part in the Y.M.H.A. Snow Modelling Contest that took place Sunday, January 18th, under the direction of Ben Herman, Boys Work Director. Many father was seen coaching and shovelling snow for his son. The youngsters went to a party given by Max Seigler, Alderman of Laurier Ward, in the playroom of the Y.M.H.A. Judges were Alderman Max Seigler, Martin Regan, of Canadian Associated Artists, Moe Hileman, McGill, and Joseph Kaylor, of the Diplomats' Club.

All Junior and Juvenile members meet in the Auditorium Sunday, February 1st, at 10:30 a.m. to celebrate Chamisho Osor Beshvat. Sunday school classes will be cancelled.

Program arranged by Joe Gordon and Ben Herman. No room for non-members.

Fencing tournament and dance took place Saturday, January 31st, under the auspices of Monsieur Edouard Carteron, Consul General of France for Montreal.

Jewish dramatic readings in costume and folk melodies in costume, will be given by Chaim Ostrowsky, at the Y.M.H.A. in the Auditorium, Sunday, February 1st. Tickets from the office, and the Jewish Peoples' Library.

The last of the first of the series of Business Lectures will be given Monday, February 2nd., by I. Diner on "Retail Advertising".

Monthly feed of the 62nd Y.M.H.A. Boy Scout Tuesday, February 3rd., in the playroom. Inspection will be made to see if the troop has earned the prize offered by Harvey Golden.

Intermediate debates commence Wednesday, February 4th., when the Arisrol Club debates against the Olympians.

The title of the minstrel show this year is, "We're in the Army Now", in contrast last year's nautical play. End men: Sam Rubin, Joe Schwartz, Mire Pins, and Sam Miller. The cast includes all of last year's stars and new material. Sidney Morris is in charge of the music; Sig Haller of scene painting, and Mike Frank of stage setting and lighting. Louis Jasor, is in charge of the business end of the show. Joe Rubin is directing the performers. Tickets on sale this week at the office and other places to be announced in the next issue. Show last week in February.

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Y. M. H. A.

Intermediates belonging to the Inter-Club Council will go on a sleigh ride Sunday, February 1st., at 5 p.m. Hot supper and entertainment later.

Mrs. Joseph Freedman, Secretary of the Council of Jewish Women, will speak to Day Members, Tuesday, February 3rd., at the Y.W.H.A. at 4.15 p.m. Subject: "Camp as an Educational Medium."

Saturday evening, February 14th, at 7 p.m., the Juvenile Theatre Players for Juniors.

The Operatic Society will produce "Pinafore" by Gilbert and Sullivan, March 14, 15, and 16th, at the Y. M. H. A. Auditorium, 265 Mount Royal Avenue West.

Sunday, March 1st., there will be a dance at the "Y", sponsored by the Rho Gramma Club.

Senior Inter-Club council met with Pearl Winer as chairman.

The "Y" Public Speaking and Debating Class heard debating by Sara Taren, Ann Gross, Lily Freedman, Mary Krasnow.

MONTREAL YOUNG JUDAEA

Chuvrete Zion of Young Judaea is a new senior club presided over by Eli Berger. At the next meeting S. S. Kwavnick, will deliver an address—"Zionism—Its Inception and Progress." L. S. Ballnsky, secretary.

Dalse Boys met under the leadership of M. J. Garmaise, to discuss dramatics. Plays will be presented.

Sunday afternoon, February 1, Knights of Sharon will oppose Pearl Heller Circle affirmative, on the subject, "Resolved, that the Dispersion has been Beneficial to the Jews." The same afternoon Knights of Judaea will meet Sybil Cohen Circle on: "Resolved, that life in Palestine will develop a higher type of Jew both physically and mentally than has life in the Golus."

Sunday night, February 1, the Knights of Balfour will be hosts to Montreal Young Judaea Orchestra. Admission by invitation. Committee: Moe Rudner, Chairman; and J. Messing and L. Arshinoff.

The executive decided to purchase a subscription to the Jewish Book League of America. Librarian is Harry Spoon.

J. A. C. BRIDGE PARTY

J. A. C. gave a bridge party Sunday afternoon, January 18th., at the home of Miss Mary Levine, in honour of Miss Anne Friedman, a bride-elect of February 22nd. Those present were Misses Goldie Goldberg, Alice Fleisher, Bee Schrier, Sue Tannenbaum, Lottie Fitleberg, Rae Goodman, Molly Geyer, Bella Zabitsky, Ida Belr, Anne Goldenblatt, Celia Cohen, Sarah Cohen, Rae Steinberg, and Fay Steinberg, Mrs. Sarah Guttman and Mrs. Friedman. Prizes were won by Mrs. Sarah Guttman and Misses Lottie Fitleberg, Anne Friedman, Bee Schrier. The guest of honour was presented with a dinner set by the President, Miss Goldie Goldberg. J. A. C. met Wednesday, at the home of Miss Rae Goodman to discuss the club's fourth annual musicale to be held Wednesday, February 18th., at the Victoria Hall, Westmount. Refreshments were served by the hostess, assisted by Miss Alice Fleisher. Tickets for the musicale from the ticket convenor, Miss Mary Levine, Bel. 6229.

ANNOUNCEMENT

An invitation to Scopus's get-together at the Hotel New Yorker is extended to you. If you are planning to be in New York at that time take advantage of Scopus's very cordial invitation to attend their get-together at the Hotel New Yorker on February 1st.

MONTREAL HADASSAH

Central Chapter of Hadassah met Monday, January 26, at the home of Mrs. A. Blaustein, 780 Champagneur Avenue, Outremont. Mrs. H. Rosenbaum presided. Mrs. H. Schwartz sang. Mrs. Signer won the raffle. Bridge and mah jongg Monday, February 2, at 8.30 p.m. at the home of Mrs. M. Slabosky, 52 Nelson Avenue. Friends invited.

Rebecca Berger Chapter met at the home of Mrs. S. Decker, 4288 Old Orchard Avenue, January 28. Mrs. J. H. Fine reviewed the "Rim of the Wilderness" by Maurice Samuel. Mrs. Louis Fitch read a message from Felix Warburg. Raffle was won by Mrs. Goodman. Bridge, February 2 at the home of Mrs. P. Braunstein, 3549 Northcliffe Avenue. Mesdames Kirsch, P. Braunstein and M. Gross hostesses.

North End Chapter held a bridge meeting at the home of Mrs. P. Segal, 4252 Old Orchard Avenue, Monday afternoon, January 26. Mrs. S. Solinsky is treasurer and Miss Segal secretary. Membership dues and hospital fund collections, $19; Bridge prizes were won by Mesdames N. Auerbach, M. Herman, and A. Poyner. Mrs. S. Blerbrier thanked the hostess. Next meeting at the home of Mrs. N. Auerbach, 3681 Ste. Famille Street, Apartment 8.

Esther Rachel Navarich Chapter met Tuesday afternoon, January 20, at the home of Mrs. M. Feldman, St. Urbain Street. Mrs. A. Bell presided. Mrs. Weinstein spoke on Hadassah. A solid brass fruit dish on a hand-carved stand was offered as a prize to the member bringing in the most new members within the next two months.

MONTREAL JUNIOR HADASSAH

At the second mass rally under auspices of Montreal Junior Hadassah Wednesday evening, February 4th., at Zionist Headquarters, 884 Sherbrooke Street West, the Mizpah unit will present a playlet, "Jewish Periodicals" written by Mrs. Leon Levine, and Misses Frances Levikoff and Miss Gertrude Lerner.

Chamisho Osor B'Shvat will be celebrated. A new song, "Al Ha-se lah Bach Hoch."—"Strike the Rock." Junior public of seventeen years and over invited. Dr. Anne Tarshis Bat shaw is President.

BENEFIT BRIDGE FEBRUARY 10

Daughters of Israel Charitable Society met at the home of Mrs. I. Levitt, 6110 Hutchison Street, Wednesday, January 21. Donations and dues were given to help the poor. Ways and means to make money were discussed and proceeds of a bridge February 10, at the Balfour Cafeteria, will go towards helping the poor. Next meeting at the home of Mrs. D. Cohen, 3595 Ste. Famille Street, Tuesday, February 3.

TO BENEFIT PALESTINIAN SCHOOL

Mrs. Al Raginsky, McEachran Avenue, was hostess at 35 tables of bridge and mah jongg, at Bnai Jacob Assembly Hall January 14. Proceeds for the Agricultural School at Nahalal, Palestine. Mrs. Raginsky received assisted by Mrs. M. Illievitz, Mrs. M. Kahn and Mrs. M. Goldstein assisted in placing the guests. Mrs. Raginsky was presented with a dunam of land and a brick for each of her three children, Renee, Natalie and Bruce.

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REALTY NEWS

L. Burke sold to B. Levine, in trust, lots Nos. 16-163, 164, Town of Montreal North, without buildings, and fronting on the public road, for $750.

M. Neumann sold to M. Gelman lots Nos. 11-1593 to 1595, St. John ward measuring 50 by 80 feet, with buildings bearing the civic No. 189, fronting on Mozart street west, for $1,000.

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Victor Michaels has been appointed inspector for the National Life Assurance Company of Canada for the City of Montreal.

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Organizations and individuals are invited to send their news notes to the Montreal office of the Canadian Jewish Review.

STAG FOR CHARLES HERSHON

At a stag at the Windsor Hotel for Charles Hershon, prior to his departure for Europe, the chairman was Nat W. Jacobs, K.C. Speeches were made by Rabbi Julius Berger, Isidore Pfeiffer, D. L. Young, provincial manager of the Canada Life Assurance Company, Ald. Max Seigler, ex-Ald. Thomas Regan, Samuel Moskovitch, Dr. L. P. Hebert, C. E. Young, assistant manager of the Canada Life Assurance Company, and Mayor Lamarre. Those present included Harvey Golden, Sam Steinberg, H. Gruner, P. Constello, Myer Cumsky, Albert Allison, Louis Davis, J. Bitzer, Ross Vineberg, Dr. Hart, Dr. Leo Rittenberg, Dr. Sam Dworkin, Dr. Dr. Marcus, Richard Bronfman, Phil Lithner, Abe Sather, J. L. Cohen, Simon Glazer, Louis Klinger, H. Lassner, M. Rose, Nat. Goldstein, R. H. Fowler, George Rose, L. A. Lande, R. M. Robertson, S. Shmuel, W. L. A. Bruce, Dan Goldstein, Barney Rubin, Isaac Abram, Morris Hoffman, F. F. Millard, Gershon Rittenberg, Sam Rosen, Ben Hershon, Aaron Block, Melvin Hershon, Sam Arpin, Percy Ziegler, Abe Shecoff, Mr. McNee, D. M. Wolfe, J. Joshua, and Mel Shapiro.

The floating supply of Canadian common is down to 8,000 of the total issue, the lowest since the early days of 1929. Total means less than 1 per cent. of the outstanding issue. Unless there is a substantial increase in the floating supply, this will have an important bearing on market fluctuations.

MAY 1931

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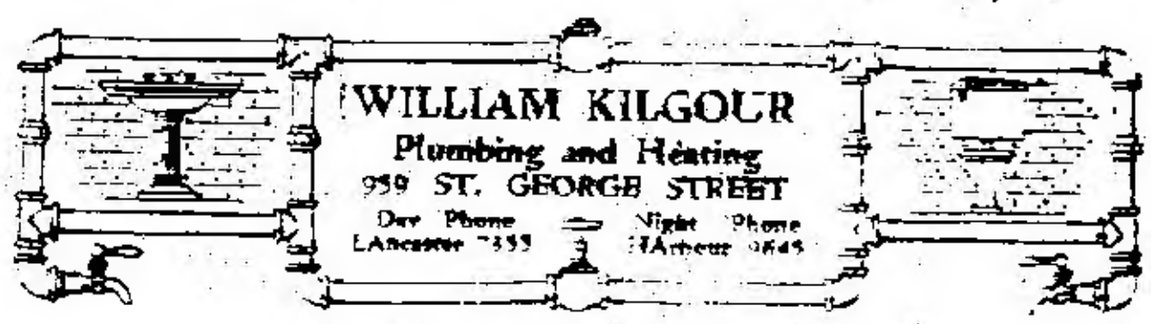

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Sunday Business Brings Fine For Jewish Merchant

If Jewish merchants in Montreal wish to do business on Sunday, they must keep their places of business closed all day Saturday, Recorder Semple ruled Friday morning January 23, in a judgment handed down in Recorder's Court convicting Benjamin Diamond, a Jewish baker, on a charge of selling and delivering bread on Sunday, contrary to the Lord's Day Act. Diamond was consequently sentenced to a fine of $10 and costs or 15 days in jail.

The case hinged on the interpretation of Sabbath day as appearing in Section 7 of Chapter 199, R.S.Q. 1925: "An act respecting the observance of Sunday," and exempting Jewish merchants from punishment for operating places of business providing they kept such establishments closed on the Sabbath day. The question arose as to whether the section intended the Sabbath day of rabbinical determination or the Saturday of the Christian calendar. Recorder Semple ruled in favor of the latter interpretation and held that it determines the Sabbath as commencing at midnight on Friday and ending at midnight on Saturday, and not from sundown Friday to sundown Saturday.

Diamond was charged with having carried on his business of baker on the Lord's Day, to wit: Sunday, November 30, 1930, by having bread delivered to customers. The prosecution proved that on Saturday, November 29, the bakery of the accused was in full operation, that on Sunday, his employee, John Litwatch, delivered bread to several customers, exclusively Jews. Also, Diamond and his wife were in the bakery itself on that Sunday and a young woman was in the shop selling bread.

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Thomas V. Bell, of Thomas V. Bell Limited, is an individual who makes you feel that he is glad to see you and has time for the visitor who comes into his store.

The firm today is Thos. V. Bell Limited. Away back in 1829 it was Morton Phillips and Bulmer. A little later it became Morton, Phillips & Co. Then in 1889, a small boy took a job as message boy in the store, later becoming an indentured apprentice in the bindery under the late Henry Morton, master craftsman in the art of blank book making. Mr. Bell was the small boy and he served an old-fashioned apprenticeship of seven years, starting at the huge wage of $1.75 per week. And you can take it from Mr. Bell he had to earn it. After seven years of application to the job Mr. Bell had progressed so fast that he was getting $5.00 every Saturday. And he learned the trade in a thorough manner that rarely happens today. In the old days the apprentice didn't get much petting. But see what happened: In 1919 the firm was reorganized and the firm name was Thos. V. Bell Limited. Besides being Grand Esteemed Loyal Knight of B.P.O.E., he is Past Exalted Ruler, Montreal Lodge No. 56, O.U.D.E.R. Quebec.

Mr. Bell says: "Our loyal and efficient staff has many instances of long and splendid service, a goodly number having from ten to thirty-five years service to their honorable credit. This long service feature has a real business value because all our people regard themselves as part and parcel of the organization and not merely as employees and they do not spare themselves in holding up the prestige of the firm or in giving satisfaction and service to its customers." That's the answer. Mr. Bell knows what makes for success and applies the prescription.

THOMAS V. BELL

JEWISH IMMIGRANT AID

Workers of the Jewish Immigrant Aid Society assembled in the Young Men's Hebrew Association, Sunday afternoon to discuss ways and means of reaching the objective of $25,000. It was necessary to collect an additional $8,500 before the close of the campaign.

Samuel Bronfman, co-chairman of the drive with S. W. Jacobs, K.C., M.P., summed up the situation when he said: "The fault is not with our workers, who have sacrificed valuable time, but with the smallness of the contributions received to date. There are hundreds of cards that need to be canvassed. We hope to have this work done thoroughly during the coming week." Mr. Bronfman praised the work of the special names committee under the supervision of E. Simon.

"With $16,500 already collected, the larger problem of dealing with the guaranteed that no immigrant will become a public charge is solved," Benjamin Robinson, president, said. He pointed out, however, the necessity of attaining the full objective of $25,000 for the maintenance of the night school, the continuance of the employment bureau and other educational and naturalization branches of the society.

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HOW SOME EXPERTS OPERATE THE MARKET

By George H. Jaray

In speaking of 'the market' reference is made to New York, Montreal and Toronto show too small turnover to assure accuracy of charts necessary in working out a theory based on price accumulation. During dull sessions few transactions only can influence the price of a leader to swing either way and thereby create a false picture and incorrect regarding the real tendency.

Every day with the last sound of the ticker some scientific speculator will start his work with the help of the New York tape. Price charts have to be worked out and conclusions for new transactions must be drawn up. Ten or twenty of the most "active" stocks, like General Electric, Anaconda, Auburn Motors, etc., are his pick and special study and "every" transaction has to be recorded. The opening and closing or high and low are not sufficient. The time of dealings is not required but the order of succession must be followed.

Careful observation of active stocks will show that all between times of permanent fluctuation, reach periods of stabilisation of price of varied duration and created by the interest of newly formed pools of bearish or bullish opinion. When accumulation occurs, that is when a number of deals are recorded around the same price level and after a period of fluctuation the speculator often assumes that a new pool has come into existence and he can draw valuable conclusions to profit in the new move of the market pendulum. His charts will tell him when accumulation has reached the peak, he will know the only possible way the price can swing and he will understand when the pool has reached success, thus causing the stock to revert to normal fluctuation.

In previous markets many theories were formed, many people tried new charts with success and with failure. The theory of accumulation of price has been tried in practice and may work smoothly, but unless every single transaction is recorded and unless the theory of charts is understood—better hands off. The scientific speculator, in this case, will not consider market gossip or the influence of political happenings but will make his graphs his only guide.

A Retrospect of Last Week

In the first five weeks of 1931 the mines of the Kirkland Lake district will produce more gold than that turned out during the whole of the first five years of operations in this field. During the first five weeks of 1931 the net profits realized by the five producing mines of the Kirkland Lake gold area will be greater than all the dividends paid by all the mines of this district during the first ten years of operation.

The depression in business has not been without its effects on the earnings of Montreal Power. Despite that fact, the company is able to show an increase in revenue largely owing to higher income from investments and also to the increased demands for the company's services from the new residential districts opened up in the last year.

Notable in the balance sheet per 31st of December 1930 is an increase in investments of 9½ million dollars while stocks, bonds and interest in subsidiary and allied companies, less depreciation reserve, showed an increase of 16½ million dollars.

World copper production decreased sharply in 1930, 16% from the total for the previous year the American Bureau of Metal Statistics estimates.

Canada's copper output in 1930 increased 33,000,000 lbs. to 301,000,000 lbs. representing a percentage growth of 12%. This was allowed under production agreements because of the great increase in capacity of Canadian plants last year.

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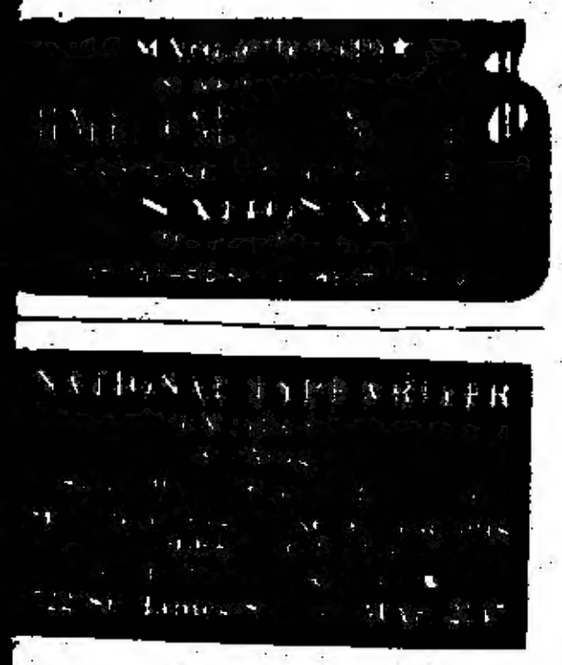

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"Sometimes when people censure me,
I tell them without rancor,
That for what it cost me to be free,
I might have had an anchor."

There are many Jewish discussion groups of various kinds in this country most of them engaged in the pseudo exchange of pseudo ideas on a wide range of subjects such as the important dates in the life of Zangwill, present conditions in India, current events, new fiction, child psychology. Such a subject as the rise of anti-Semitism in America and in the face of it the need for the formulation of a program for Jewish life lies almost untouched as yet by scientific research or by the superficial investigation that talk groups love to have sound like science or weighty deliberation.

Twenty years ago immigrant Jewish parents could heave a sigh of relief as they watched their growing children. These youngsters would be rooted in American soil taking from the country and contributing to it as native-born citizens, heads up. The rising generation could look forward to an entrenched position of power and respect with no one to say them nay. But ten years later or some time before, a shadow the size of a man's hand appeared on the horizon and the far-seeing began to experience anxiety. To-day the use of the words, "the promised land," is out-moded and the growth of anti-Semitism can hardly be credited by people who a decade ago would have jeered at any prophet who had foretold it. Last week Milton Alexander, said to the council of the Union of American Hebrew Congregations that anti-Semitism is waning in the United States. Perhaps. In the same week Dr. Cyrus Adler said that the world is closing in on Jewry. It is true that there are communities where the problem of race relations in daily life seems to have been absent or solved and where people of different cultures live together in neighborly friendliness. But it is undeniable that there are also communities where the Gentile attitude toward the Jew is dominantly antagonistic and even openly hostile.

The study of Jewish relations with non-Jews in this country raises so many questions of importance with regard to social peace that it could very well be the purpose of at least one Jewish group in every community to try to arrive at agreements as to possible individual and group contributions toward the solution of some of the problems presented. For the use of the informal study group, The Inquiry, of New York, an undenominational movement in which Jews as well as Christians are taking active part, has compiled "Jewish Experiences in America," a book edited by Bruno Lasker. This study comes after other studies on anti-Semitism which were addressed to the majority group, the Gentiles. Presented to Jewish discussion groups at the request of various Jewish organizations, it was compiled in a spirit of experimental open-mindedness with the hope that it would accepted in the same way.

Among those who helped in this valuable project were Dr. Alexander Bloch and Abraham Berger, of the Jewish Division of the New York Public Library; the late Dr. Boris D. Bogen; Dr. Emanuel Gamoran, of the Commission on Jewish Education, who visited Montreal recently; Dr. Sidney E. Goldstein, of the Free Synagogue, New York; Dr. I. M. Rubinow, of the national Bnai Brith; Harry Schneiderman, of the American Jewish Committee; Miss Emily Solis-Cohen and Dr. Mordecai Soltes of the Jewish Welfare Board; and also a number of authors, excerpts from whose articles are used to illustrate different aspects of Jewish experience in America and Jewish-Gentile relations. (Several of these excerpts appear in this issue of the *Review* through the courtesy of The Inquiry).

A student edition of "Jewish Experiences in America" is available from the Inquiry, 129 East 52nd Street, New York, at the remarkably small cost of one dollar. Contained in its subject matter is such a complete outline for study and discussion that it would be necessary for a group to select some special phase which seems most urgent to it. One group might be interested in experiences which bear on relations between Jews and non-Jews in economic and professional life. This one would deal with the difficulties Jews experience in obtaining jobs; in holding jobs; in securing fair treatment; in finding opportunities with non-Jews on equal terms of competition. Study would start from some actual concern which has reality. This is just a sample among problems of unadjustment between Jews and non-Jews of what the book suggests for discussion.

But how far from the unreal and the dust-dry such a study group could be taken under the leadership of an intelligent person!

Among contributors to "Jewish Experiences in America" is listed the late Dr. Julius Drachsler, professor of anthropology at the College of the City of New York, internationally known for his studies of race assimilation. His contribution is made up of a rough outline of studies of prejudice made once for The Inquiry together with the hitherto unpublished notes of two lectures on "Prejudice as a Social Phenomenon." In it Dr. Drachsler said: "The new psychology demands reconsideration especially of the assumed unalterability of 'instinctive attitudes.' . . . Racial, nationalistic, religious, and all other varieties of prejudice are fundamentally conditioned reactions. There are no instinctive prejudices. All are socially created . . . By social conditioning, I mean that the social environment into which a child is born is replete with admonitions, positive and negative, which tend accumulatively to fix attitudes. Think for example of the network of influences with reference to the Negro which the white child in Georgia is born. Think of the complex of influences that relentlessly, steadily beat down on the Polish child with reference to his Jewish neighbors; influences on Protestant, on Catholic with reference to the other group. Thus we begin to get an idea of the conditioning process that has its source in environment . . . My guess is that the bulk of conditioning influences that create prejudice find their source in the tradition that the group carries down and not so much in the personal experience of the individual . . . How did this tradition grow up? Many a person has a prejudice against another who never saw an individual of that group. There are persons who have prejudice against foreign-born, Jews, Protestants etc., who never had any intimate contact with them. The traditional attitudes that are brought to bear, how did those grow up? . . . Take the Protestant and Catholic, Jew and non-Jew conflict; we should probably find that the traditional attitudes have had their basis in personal differences and differences of group interest . . . We have impressions that certain propaganda, certain teaching, certain behaviour in the home tend in the main to determine whether the attitude to B shall be of avoidance, hostility, fear, or of harmony and cooperation . . . It would be easier to uproot big trees than some of our prejudices. But every once in a while we feel we can bring a little influence to bear in the direction of these social stimuli, and then we put our hand at it."

Rabbi Eisendrath's Editorial

(Continued from page 1)

not kill" applied to every manifestation of murder? What about a sermon on Amos "Woe to those who are at ease in Zion . . . who crush the poor and sell the needy for a pair of shoes," or Moses' injunction that "The land shall not be sold in perpetuity?" There's enough dynamite in the Bible to destroy our entire status quo. Do you truly want the rabbi to take seriously its social gospel and preach upon its themes, Mr. Lay Leader of American Israel?

What crocodile tears we wept over Jewish youth, so tragically estranged from the synagogue; and what expedients we discussed to lure them back. But why not try a little dose of real idealism, of daring, of bravado, of courage—to all of which youth responds so nobly? What about forgetting a bit of our worldly considerations and concentrating a bit more upon idealistic ventures? Youth is responding to such things in Russia; and in the socialist movements and in peace societies throughout the world. Why not in the Synagogue? Because such things aren't there. Because youth is too astute not to discern the patent discrepancy between the democracy the synagogue proclaims and the plutocracy it practices. Because youth can read the reports of the Convention and curl its lips in scorn. Was the Union really concerned about the plight of the masses? Did it matter that they, far more than youth, have been estranged from its midst? What has youth in common with this retrogression toward a religion that once again will become mere prayer and longing, mere patience and personal piety, mere sedatives and opiates to avoid every semblance of "trouble" and social pain.

Not thus can Liberal Judaism be saved. It must take seriously the implications of its faith, or it is lost. It must become a stimulant, a driver, a dynamo, a goad. It must even come to hurt, to maim, "to root out and to pull down, to destroy and to overthrow" (Jeremiah 1: 10) that it might ultimately "build and plant." Just a few faint echoes of this message were heard at the Convention; voices crying in the wilderness they seemed. Only as these become a mighty and thunderous chorus will Reform Judaism become a vital force in Jewish and American life.

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Historical Sketches

Temple Emanu El, the only Reform Jewish synagogue in the Province of Quebec, situated on Sherbrooke Street West between Wood and Elm Avenues, in Westmount, has as its leader Rabbi Harry J. Stern. This synagogue, which is a beautiful example of Byzantine architecture, had its beginning in the year 1882 in the face of much opposition to Liberal Judaism. With the determination to make Judaism "clear and comprehensible to the rising generation" a number of men including B. A. Boas, B. Goldstein, E. Lichtenheim, S. Abrahams, J. Goldstein, G. Fischel, A. Goldstein, H. Lazarus, B. Kortosk, M. Goldstein, L. Lewis, S. Fischel, William Raphael, A. Blumenthal, and Mark Workman, held a meeting August, 29, 1882. Pro tem officers elected were: B. A. Boas, chairman; William Goldstein, secretary; A. Goldstein, treasurer.

It was decided to start a subscription list to defray preliminary expenses. In September a choir was engaged and Rev. Samuel Marks was appointed rabbi. Officers elected were: President B. A. Boas; Vice-President, B. Kortosk; Secretary, L. Abrahams; Treasurer, S. Fischel; Directors, I. Robinson, A. Goldstein, L. Isaacs; A. Silverstein, E. Lichtenheim. There was $140 in the treasury when the new congregation, under the name of Temple Emanu El, held high holy day services in the old Lindsay Hall on St. Catherine Street. In December a fair netted $3,343.69.

By 1889 the increased membership warranted larger quarters and a three year lease was taken on a hall at the corner of Drummond and St. Catherine Streets. It was not until May, 1892, that the cornerstone of a synagogue building was laid on Stanley St. Samuel Davis was president. The building was dedicated in September. Rev. Hartog Veld, the leader, soon afterward was appointed by the Dominion and Provincial Governments as chaplain to the penitentiary and jail.

In 1896 the congregation adopted the Union Prayer book. The next year it was of sufficient strength and importance to be host to the Central Conference of American Rabbis then under the leadership of Rabbi Isaac M. Wise. On November 6 and 7, 1907, Temple Emanu-El celebrated its twenty fifth anniversary with Dr. David Philipson, of the Hebrew Union College, Cincinnati, as honor guest. After his speech at a banquet the members subscribed a large sum of money to the synagogue funds.

The present building was dedicated in September, 1911. B. Kortosk and A. Goldstein, original founders, headed a procession, each carrying a Torah, and at the pulpit, Mark Workman, Chairman of the Building Committee, delivered the key to the president, Maxwell Goldstein, K.C. Rabbi Nathan Gordon gave the sermon.

Rabbis of Temple Emanu-El were: Samuel Marks, S. Eisenberg, A. M. Bloch, H. Veld, E. Friedlander, Isaac Landman, Joseph Kornfeld, Nathan Gordon, Samuel Schwartz, Max J. Merritt, Herbert J. Samuel.

Present officers are: Honorary President: Maxwell Goldstein, K.C. Honorary Trustees: Mark Workman, Abraham Sommer. Board of Trustees, President: Nathan Gordon, K.C. Vice-president: Arthur Simon. Honorary Treasurer: C. N. Sommer. Honorary Secretary: Dr. L. Bercovitch, Herman Frankel, A. S. Jacobs, M. Margolick, John Issenman, H. E. Davis. Advisory Trustees: Morris Ginsberg, E. P. Van Gelm, J. N. Neumann, Louis Wolfe, Joel B. Saxe.

Officers of the Brotherhood are: President, Arthur Simon; Vice-President, Arthur S. Jacobs; Treasurer, Jerome Lewinson; Secretary, Mitchell H. Rosnick. Executive Board: Dr. A. Bercovitch, Dr. L. Bercovitch, Joel Saxe, Clarence Michaels, Louis B. Lazarus, John Issenman, Arthur Schalek, Sol Vineberg, Jr., Sydney Isaacs, Clarence Goldstein, Mortimer Silverstein, Lester Robin, A. Greenberg, Stanley Davis. Committees: Speakers, Arthur S. Jacobs, Dr. A. M. Lightstone; Hospital Visitation, Dr. L. Bercovitch, Dr. George Stream, Lester Robin, Louis B. Lazarus; Temple Reception, A. Greenberg, H. E. Davis, Louis B. Lazarus; National Brotherhood, Clarence B. Michaels; Dinner, Louis B. Lazarus; Entertainment, Arthur Schalek, Sol. Vineberg, Jr.; Programme, Arthur S. Jacobs, Louis B. Lazarus, Arthur Schalek; Publicity, Mortimer Silverstein, Nathan Caplan; Audit, Clarence Goldstein, Stanley Davis; Social Service, John Issenman, Dr. A. M. Lightstone, Harold Neumann, Michael Deskin, Arthur Schalek; Membership, Lester Robin, A. Greenberg, Phil. Garfinkle; Automobile, Arthur Simon; Temple Representatives, Jerome Lewinson, John Issenman; Religious School, Mortimer Silverstein, Mitchell H. Rosnick; Finance, Jerome Lewinson, Clarence Goldstein, Stanley Davis; Attendance Brotherhood Meetings, L. B. Lazarus; Students Welfare: Dr. A. Bercovitch, Dr. L. Bercovitch, Joel Saxe.

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TEMPLE EMANUEL

H. W. Robinson; Floral and Decorating, Mrs. Charles Goldstein, Mrs. A. Schwartz; House and Purchasing; Mesdames H. E. Davis, E. P. Van Geun, G. Fischel; Publicity, Mrs. E. P. Levee; Refreshment, Mesdames Sol. Vineberg, Mort Silverstein, Louis Wolfe; Temple Attendance and Telephone, Mrs. J. Wiener; Visiting, Mesdames Arthur Simon, G. Fischel, J. Kruger; Unongrams, Mrs. Albert Michael.

School of Religion has been in existence since the Temple was founded. Superintendent, Arthur S. Jacobs; Educational Director, Jack Wasserman; Teachers: Misses Estelle Blumenthal, Rose Schwisberg, Dorothy Jacobs, Anna Frank, and Charles Goldstein, Saul B. Hill, Miss Frances Katz, Lawrence Marks, Saul Vineberg.

Hebrew: Jacob Rosenfeld and Albert Cohen; Music, Miss Evelyn Benjamin; Dramatics: Misses Beatrice Rubinovitch and Lottie Rubinovitch; Story Hour: Mrs. Leo Neumann; Librarian, Miss Eileen Davis; Registrar, Ralph Miller; Assistant, Raymond Benjamin; Editor of School Magazine, "Shofar", Nathan Keyfitz.

Temple Council: Rabbi Harry J. Stern, Honorary President; Cecil B. Hill, President; Miss Rose Richter, Vice-President; Miss Lillian Wolfe, Secretary; Bernard Kruger, Treasurer; Executive: Lawrence B. Marks, Bluma Sand, Olga Wiener, Beatrice Rubinovitch, Alex Goldstein, Jack Wasserman, Joseph Laing.

The College of Jewish Studies (founded in 1928) is made possible by A Sommer, Board of Governors: Maxwell Goldstein, K.C., Chairman; Abraham Sommer, Dr. A. Bercovitch, Nathan Gordon, K.C., Rabbi Harry J. Stern, Ex-officio, Dr. Leon Bercovitch, registrar.

Faculty: Rabbi Stern, Mordecai Kaplan, Rabbi Julius Berger, of Congregation Shaare Zion, at present at the Jewish Department of McGill University, Michael Sykes, special lecturer, Nathan Gordon, K.C., Mordecai L. Mendelsohn, a one time Vice-Director of Hebrew Gymnasium of Wilkowiski, Lithuania, Louis Rosenfeld, Solomon Wiseman, Principal of Jewish Normal Schools of Montreal, Special Lecturer: Dr. Emanuel Gamoran, Educational Director, Department of Synagogue and School Extension, Union of American Hebrew Congregations, Cincinnati, Ohio.

Assistants: David Lesser, Joseph Laing, Simon Davis, Saul B. Hill.

Morris Ginsberg and Edward Simon were elected to head the committee on planning and construction of the new Temple House and School Building which will soon be erected on the plot adjoining the Temple proper. A. Sommer, Arthur Simon, Charles A. Goldstein, Morris Ginsberg, Max Jacobs, Martin Arnovitch, Jos. Silverman, Mortimer Silverstein, Irving Tarshis, Abe Mailman, Sydney Isaacs, Alex Goldstein, N. Sommer, H. Grover and Leo Fingard. Nathan Goldstein, K.C., Nathan Gordon, K.C. and Rabbi Stern, honorary members.

Suggestions for these sketches [illegible] additions or corrections.

CHRISTIANS AND JEWS IN MUTUAL ENDEAVOR

The three outstanding figures in the promotion of better understanding between Christian and Jew in America during 1930 are Newton D. Baker of Cleveland, statesman and humanitarian; Bishop William Scarlett of the Christ Church Cathedral in St. Louis, and Chancellor Elmer Ellsworth Brown of New York University in New York City.

Mr. Baker, by decision of a notable group of judges composed of representatives of the three dominant faiths, was awarded *The Lessing Rosenwald Medal* for the Promotion of Better Understanding between Christian and Jew in America on November 21st. This is the first annual award of this recognition to the American citizen who has achieved most for better understanding in any single year. The presentation was made at the New York University Seminar Dinner, at the Hotel McAlpin Tuesday evening, December 9th.

Bishop Scarlett was the leader in the promotion and organization of the first Civic Seminar to be held in America. The Civic Seminar in St. Louis was a community study of the questions, the practices and the misunderstanding that are responsible for the misrepresentation of the three faiths, one to the other, and the consequent prejudices.

Chancellor Brown, who heads a great University in which the students adhere in practically equal number to the three dominant religions, invited representatives, of each faith who are active in the promotion of the movement and placed at their disposal the influence and facilities of New York University to hold the Seminar in the Metropolis. As was the case with the Columbia and Harvard Seminars, the details are worked out by the National Conference of Jews and Christians, of which Mr. Everett R. Clinchy is the Executive Director.

The movement for better understanding between Christian and Jew in America is now ten years old. Launched timidly by The American Hebrew a decade ago, the celebration of the tenth anniversary was unique and without fanfare, but while reaching, it took the form of a broadcast over Station WMCA, the representatives of the three religions having been the Rev. Dr. Henry Howard of the Fifth Avenue Presbyterian Church in New York, for the Protestants; Father Francis P. Duffy, of the Holy Cross Rectory, for the Catholics; and the Rev. Dr. Nathan Krass, rabbi of Temple Emanu-El in New York, for the Jews.

For one half this decade the fundamental idea that Christians and Jews in America can and must get together and create mutuality between them pursued a faltering course. It was kept going only by the sheer integrity and conviction of the editorial policy of The American Hebrew. Then came a period of inter religious gathering at which there was a good deal of speaking about good will and better understanding. So intellectually penetrating, however, was the movement that, contrary to the proverbial dictum, speech making resulted in action.

A series of good will and better understanding dinners occurred throughout the country in both the large and smaller cities. It was realized that breaking bread together is a step toward better understanding. From these gatherings evolved the natural sequence the study of problems involved. That gave rise to the seminar idea, the technique of which was developed by the National Conference of Jews and Christians and with which the Religious Education Association is now cooperating.

The year 1930 witnessed the development of the seminar idea beyond the expectations of the promoters of the movement. These seminars were conducted at Baltimore, Bucknell University at Lewisburg, Pa., Dickinson College at Carlisle, Pa., the University of Alabama and the University of North Carolina. Another new phase of the better understanding movement that developed during 1930 is a series of student conferences on the subject of Christian-Jewish relations. The most important of these, held at Smith College, was an Intercollegiate Student Conference on Cultural Conflicts in America, in which representatives of the three faiths participated.

The Y. M. C. A. of the University of Southern California fostered one. At the Washington Square center of New York University, the Y. M. C. A. of that institution fostered another. At the University of Denver one was arranged by the Menorah Society.

Good-will dinners and general meetings under the auspices of churches and synagogues also continued during 1930. The first Canadian better understanding program was carried through in Temple Emanu-El in Montreal. At Huntington, West Virginia, a better understanding dinner was fostered by the First Presbyterian Church. In Harrisburg, Pa., Good Friday was good will day at which representatives of the three faiths

(Continued on page 30)

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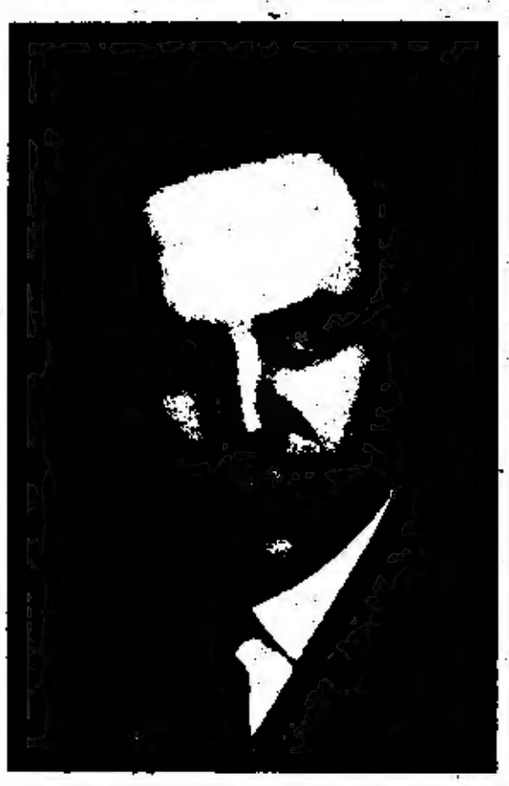
Excerpt From the Fellowship Address of Rabbi Harry J. Stern

"The Brotherhood or Men's Club of the Temple from its very inception has set for itself the aim to foster better understanding between the followers of different creeds and to promulgate that cordial and mutual Catholic-Protestant-Jewish relationship which is based on respect for each other's religions.

The purpose of these fellowship gatherings is not to blot out religious differences. Differences are necessary in life they are evidence of personality and sincerity. Though prizing our differences, we yet search for higher ground for harmonious action and living. What a tragic commentary on religion that religionists should find it necessary to speak on good-will! Has not religion taught for centuries that God is the father of all mankind and the children of God are brethren? But what kind of brethren have we often been? Alas, brethren of hate and not brethren of love!

There are those who naively believe that after such a fellowship meeting as ours—Catholics, Jews and Protestants ought at once to fall in love with one another. Of course that would be ideal and we shall perhaps realize it in the days of the millenium. But for the present if such meetings do nothing more than keep us from falling into hate with one another they indeed serve a noble purpose.



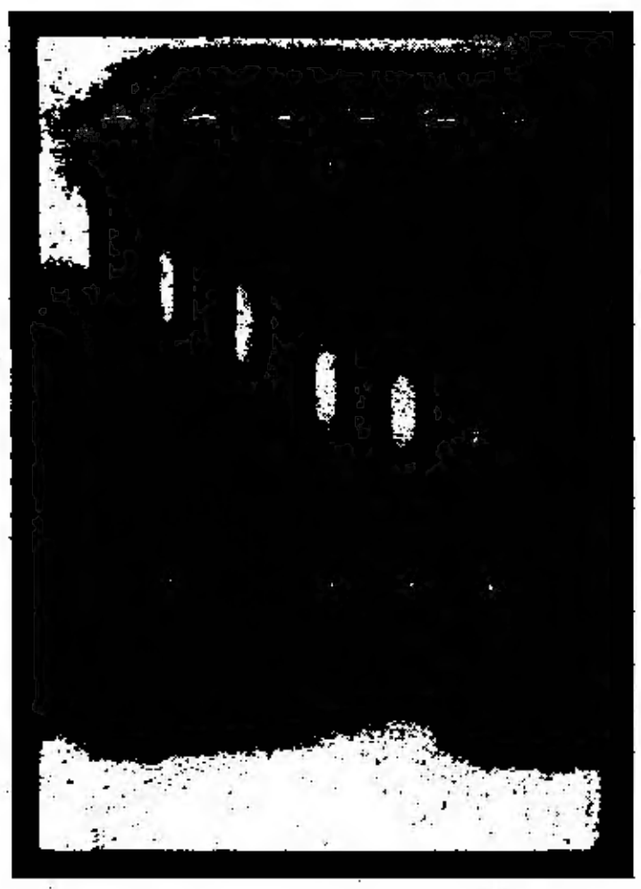
HARRY J. STERN,
Rabbi, Temple Emanu-El.

Temple Emanu-El Brotherhood Holds Fourth Annual Fellowship Meeting

The fourth annual fellowship meeting of Temple Emanu-El Brotherhood was held at the synagogue Wednesday evening, January 28. Business and professional men represented the Protestant, Catholics and Jewish faiths as well as the various service and Masonic organizations in this city.

ARTHUR SIMON,
President, Temple Emanu-El Brotherhood.

Those at the head table were Rev. Dr. A. W. Gifford, of the United Theological College, who represented the United Church clergy; Owen J. Callary, president of the Kiwanis Club; L. B. Howard, president of the Lions Club; W. W. Williamson, grand secretary of the Grand Lodge of Masons in Quebec; E. H. Wiley, grand knight of the Knights of Columbus; M. J. Kindestin, president of the BNai Brith Lodge; Thomas V. Bell, of the Grand Lodge of Elks; Dr. Milton Hersey, the Unitarian Church; George Robinson, president of the One Hundred Club; R. J. Hart, a Catholic layman, who gave an address; Nathan Gordon, K.C., president of Temple Emanu-El who gave an address; Arthur Simon, president of the Brotherhood; Rabbi Harry J. Stern, Dr. A. M. Lightstone, George Mooney, secretary of the southwestern branch of the Y.M.C.A., and Mark Workman. The addresses were broadcast over Station CFCF.



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Dr. Gifford reviewed the dissensions and divisions of religion from its earliest inception. With the coming of the Christian movement, the love of man was preached, but even then the course of religious beliefs was strewn with many pitfalls to mislead the unwary. "Even when the church has done its work there still remains an area where the minds of men must follow their own initiative," he maintained.

JEROME LEWINSON
Treasurer, Temple Emanu-El Brotherhood.

Emphasizing the point that the individual cannot get along without those trained in the technique of religion, Dr. Gifford believed that Catholics, Protestants and Jews could separate at the door of the sanctuary and yet live in close and warm relationship. He reiterated his belief that there exists a common footing for all denominations to meet as brothers, recognizing ideals and building up a true commonwealth of heaven.

Dr. Milton Hersey reiterated his agreement with the preaching of the gospel of harmony and brotherly love. He thanked Mr. Hart. Mr. Callary expressed appreciation to Nathan Gordon; Joel Saxe thanked Dr. Gifford; George Mooney said the prayer. Bluma Sand played piano solos. Edgar Murphy led the singing. Mrs. Franklyn West, Alfred Saxe and Margaret Kermath entertained.

A. GREENBERG,
Member Executive Board, Temple Emanu-El Brotherhood.

ARTHUR S. JACOBS,
Vice President, Temple Emanu-El Brotherhood.

These who attended the dinner were:

J. Allman, Martin Arnovitz, A. A. Abrahams, F. Ramus, Max Borkowitz, H. Berholz, Joseph Levine, Dr. L. Bercovitch, Mr. Bartlett, D. Davis, H. E. Davis, R. C. Pickford, S. H. Davis, M. Deskin, Nathan Gordon, Dr. G. Phillips, A. Greenberg, Mr. McMillan, H. Greenberg, M. Ginsberg, Mr. Sherman, Mr. Levin, of Toronto, H. A. Goldstein, E. H. Reilly, Joseph Horwitz, Sidney Isaacs, M. A. Davis, J. Duggan, John Issenman, Arthur Jacobs, Max Jacobs, G. H. Jaray, Joseph Laing, L. Scott, Jerome Lewinson, W. Williamson, Louis Lazarus, Dr. M. Lightstone, George Robinson, H. Margolis, Sam Moskovitch, Joseph Moss, Clarence Michaels, H. Pickleman, M. Rosnick, H. W. Ferguson, L. Robin, G. Archambault, E. Regal, S. Mailman, I. M. Rubinvitch, Arthur Simon, M. Silverstein, E. S. Edwards, P. Silverstein, L. B. Goodman, Joel Saxe, Dr. Milton Hersey, Arthur Schalek, George Shapiro, L. Sabler, Charles Scheffler, Walter Segal, A. Sommer, Charles Sommer, I. Trachtenberg, S. S. Vineberg Jr., E. P. Van Geun, E. S. Cushing, M. Cramer, Harry Wolfe, M. W. Wisenthal. Sisterhood members who were in charge of the dinner: Mesdames M. Silverstein, Arthur Simon, Conveners: Mesdames L. B. Goodman, E. Regal, J. Issenman, Howard Robinson, E. P. Van Geun.

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MONTREAL

The Temple Brotherhood

By Arthur S. Jacobs, Vice President, Temple Emanu-El Brotherhood

The Temple Brotherhood is the Men's Club within the ranks of the congregation, created to give the modern Jewish layman the means by which he may carry into everyday life the higher ideals for which the Temple stands. It furnishes its members with the opportunity to personally serve the synagogue, improve Jewish understanding and the appreciation for religion's role in life.

The Brotherhood is quite different from other men's clubs in that it is the only club which holds as its prime aim the furtherance of the religion of Israel, through its varied functions and activities. The Brotherhood is distinctly an offspring of the congregation, created to augment the work of its parent body. Through affiliation, and work in this body, new leaders and staunch workers are created in the cause of Israel.

Brotherhood's demands vary in accordance with the individual requirements of various communities but chiefly aim for those of a Religious, Educational, Social and Philanthrophic endeavours as well as the stimulation of a better understanding between all races and creeds. It acts as a vital force in the development of the younger generation in that it teaches, by example, the value of the Synagogue and sets a goal which children look forward to attain when they grow older.

This National Federation of Temple Brotherhoods is a federation of Brotherhoods organized for the purpose of strengthening each of its units and through them the Jewish layman's interest in things cultural and social as well as idealistically Jewish.

In Canada and the United States to-day there are 120 clubs with a total membership, of over 21,000 men. The National Federation prints its own monthly organ called the "Jewish Layman" which is distributed to each member of the unit clubs keeping its members informed of the activities of other clubs here and there throughout the country as well as reporting on the happenings at conventions and giving information to the various committees of each club.

The Brotherhood is to-day just as much a part of the Temple as the Temple is a part of it and let us hope that as the time goes on that through Brotherhoods and their activities laymen will be developed and trained whose names will be written in the annals of Jewish history as truly leaders in Israel.

CLARENCE MICHAELS,
Member Executive Board, Temple Emanu-El Brotherhood.

SOL VINEBERG, JR.,
Member Executive Board, Temple Emanu-El Brotherhood.

ARTHUR SCHALEK,
Member Executive Board, Temple Emanu-El Brotherhood.

Excerpt From the Address of Nathan Gordon, K. C.

The word "fellow" means, primarily, a companion, a comrade, a sharer.

"Fellowship" is a state of comradeship, the companionship of persons on equal and friendly terms. Someone has said that "men are made for society and mutual fellowship". In other words, fellowship is the normal condition in which men should move and have their being, enabling them to live peacefully, helpful to one another and free from bigotry and severity in judging of the opinions and thoughts of others.

NATHAN GORDON, K.C.,
President, Temple Emanu-El.

It is very agreeable to note that men of all shades of opinion and belief find it possible to gather here to laud the value and to appreciate the graces of fellowship. It is pleasant to contemplate the fact that a meeting composed of men of conflicting creeds can actually be consecrated to a consideration of the place and virtue of fellowship in this modern age.

You know as well as I that the past experience of mankind has not been a happy one in this respect. Mutual fellowship, as we speak of it tonight, is practically a new term. The old attitude of the individual toward his fellowman was one of antagonism. The relations of men to one another or the relations of nations to one another have been mostly those of war, of strife, of hatred. From hoariest antiquity, history shows us that war has been a vast preoccupation. Plato expressed the practical view of the ancients when he said "war is the natural relation of every community to every other". Another Greek said "every man is a wolf to every other man". The doctrine prevailed that warfare was an inevitable feature of the existence and growth of human society and must continue because it was rooted in fierce instincts and passions which could not be modified and without which races would soon decay and die out.

Unfortunately, religion not only fostered the spirit of war, but it suppressed freedom of thought and speech. It is a common saying that thought is free, that a man cannot be hindered from thinking whatever he chooses, that the working of his mind is limited only by the bounds of his experience and the power of his imagination. But this natural liberty of private thinking is really of little value, in fact it is painful to the thinker himself if he is not permitted to communicate his thoughts to others. At present, freedom of speech is taken as a matter of course and seems a perfectly simple thing. We look on it as a natural right. *It is a right acquired only in recent times.*

The past has left us an unpleasant, a frightful heritage of ill will. Toleration is of comparatively recent origin, and even to-day people are prone to be tolerant only upon matters that do not interest or concern them very much. Many people are still prejudiced; many are still actuated by hatred towards those not of their belief or thought. There is plenty of bigotry in this world. There is an abundance of brutality, aggression and force. And yet, say what you will, a different spirit is perceivable. People are infinitely more genial than they used to be, kinder and much more charitable to one another. There is evidence of the fact that in many of their thoughts, actions and impulses they are being prompted by a spirit of friendliness and humaneness. And in spite of all, there is slowing growing up an organized effort to save humanity for peace, religious, political and economic. We are beginning to realize only too well that peace, and not war, is the normal condition of mankind. We are being moved by a broad, a magnificent aspiration for a world more enlightened and happier than that which we have had or that which we see today, a world in which the co-operation of men shall be the guiding aims rather than their rivalry or the aggrandizement of one at the expense of the other. Good-will sweetens life—nobody is so happy as he who rejoices in the happiness of others. Hatred has never yet brought anything but evil. The sensible idealist is not the visionary; but the man who feels that the forces making for good may tend to prevail against those making for evil.

Something tremendous is happening. People today are rebelling against the old ideas and conventions—they are stripping the past of that peculiar pseudo-sacred halo with which it has been surrounded and are finding that it has brought us a legacy of narrow-mindedness, ignorance, superstition and hatred, and so they are setting up new standards of values and dethroning

PROFESSOR W. A. GIFFORD,
of the United Theological College who delivered an address Wednesday night at the Brotherhood dinner.

authority. Faith in supernatural compensations for wordly suffering no longer works. And men and women are trying to get into harmony with new realties and new truths. A new civilization is in the process of making, one that shall be common to all enlightened nations and shall become the civilization of humanity. Whatever that civilization may be, its pillars will assuredly be rooted in peace and its foundations will be based on good will good will of nation towards nation, of man towards man.

LOUIS B. LAZARE,
Member Executive Board, Temple Emanu-El Brotherhood.

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President of Toronto Local Council of Women Finds Jewish Club Women Public-Spirited

MRS. W. L. McFARLAND.

Mrs. W. L. McFarland, of 87 Roxborough Drive, Rosedale, Toronto, was recently re-elected president of the Local Council of Women after having served two years in the same office. She is at the head of 68 women's organizations and one of the notable projects achieved under her presidency within the last year was the founding of an employment-bureau for girls and also a shelter where they can receive board and lodgings until they are on their feet. This work was done in two months' time.

Mrs. McFarland attends Holy Blossom Synagogue often and enjoys listening to the sermons preached by Rabbi M. S. Eisendrath. She believes that the atmosphere in which she finds herself there is one of true religious fervor. She has a deep feeling of responsibility toward those less fortunate than herself and is on call at any time, even Sundays, to do what she can in the interests of the community or the individual who needs her counsel.

Of the Jewish women of Canada Mrs. McFarland says: "They are the most responsive and public-spirited people I know. They are intensely alive to all the questions of the day and the way in which they meet the responsibilities and problems of their community is to me remarkable. Proof of this lies in the fact that from 1,000 applicants for positions in our employment agency only one person was a Jewish girl. The Jewish family and the community are so closely knit that they soon become aware of the unfortunate person in their midst and immediately take steps to alleviate their distress. A characteristic note of family life of the Jewish people with whom I have come in contact is a traditional affection, deep-rooted respect, and a high regard for one another that I often wish were more pronounced in the family life of the Christians."

MORTIMER SILVERSTEIN.
Member Executive Board, Temple Emanu El Brotherhood

LESTER ROBIN.
Member Executive Board, Temple Emanu El Brotherhood

President of Montreal Local Council of Women Greets Jewish Club Women

To the Jewish Club Women of Canada

ear Fellow Workers:

It gives me great pleasure to mply with the request of the itor, who has given me this op rtunity of writing a short mes e for the Goodwill Number of Canadian Jewish Review.

During my years in the univer y, the industry and brilliance of Jewish students won the res t and admiration of all their low students. When I became esident of the Montreal Local uncil of Women, I was brought o contact with the Council of wish Women through their af iation with the Local Council, d our relationship has always n most cordial, with cooperation d goodwill assured. One of the endid things, to my mind, in b life, is the opportunity which provides for persons of every e and creed to work side by side some laudable object. Having e been thrown together with mon interest and a common siasm, misunderstandings are to fade away, leaving a realiza of the sterling qualities pos ed by the different groups in movement or organization.

n the minds of every thinking n and woman at the present e, the concept of world peace t take a prominent place. The ers of Canada and the women the world have a great part to y in the spread of what I should the essence of peace, that is spirit of tolerance. Canada, h its varied races and creeds, es to us a wonderful laboratory, for until we can also ve individual bigotry and un erstanding how may we expect nations of the world to live trace an international effort freedom of conscience and

MISS MARY WINNIFRED KYDD

thought in the above example of British Empire Day is a British woman or the viewpoint of some non-British persons of earth, who have a viewpoint different from our own.

As women are interested in relieving the poor, the sick and the unfortunate [illegible] Meeting upon this common ground of service of all races together, the great lesson of tolerance which is so often taught by indirect calling and given by every regard.

May your relationships with Jewish organizations as in London be more close with Jewish workers of Canada.

With kindest regards and best wishes,

Yours sincerely,
Mary Winnifred Kydd

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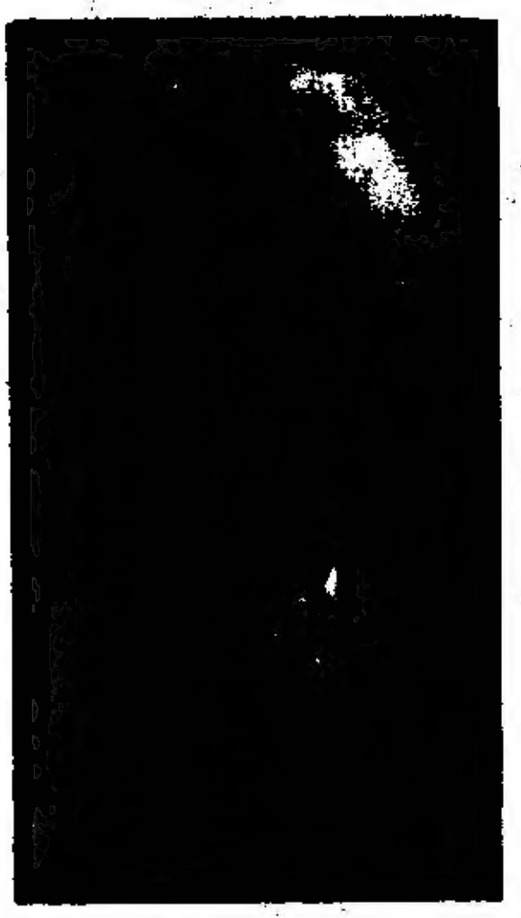
Excerpt From the Good-Will Address of R. J. Hart

We are told there are three Kingdoms on earth, the mineral kingdom, the vegetable kingdom and the animal kingdom, and there has been, since the beginning of time, a process of selection in all three, and from this process of selection, we may be able perhaps to get a thought worthy of developing at this good fellowship meeting of your brotherhood.

Ruskin tells us that the stones in the depths of the earth have an attraction for their kind and that, because this is true, certain formations are simply the result of years and years of calling on the part of one stone to a kindred stone in its own neighbourhood, and because of this calling of kind to kind, there becomes concentrated deposits of gold, of silver and of nickel and that the interior pressure at times be-

(Continued on page 29)



R. J. HART.
who delivered an address Wednesday night at the Brotherhood dinner.

NATHAN CAPLAN,
Member Publicity Committee

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Member Executive Board, Temple Emanu-El Brotherhood

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"The Jew and the Club"

From an article in the Atlanta Jewish Tribune, [illegible]

My neighbor Mr. C. and I were intimate friends; our families were much of each other. Occasionally, we dined at each other's homes and we and our wives sometimes went to the theater together. He is a man of much greater means than I am, more hospitable, and entertains very freely. I know many of his friends, associate with a number of them, and in a general way may be said to belong to his circle of acquaintances. I see much less of him than at other times of the year, for intimacy suffers a certain check, the reason of which being golf. My neighbor is not a golfer and I am not a golfer's equal. Probably Mr. C. would be willing to play with me, but I am not a member of his golf club and I cannot become one, for I am of Jewish origin and Mr. C. is of New England stock. There are some public links in the suburb where I live, and the people with whom I associate are all members of the X Country Club to which I am not admitted. I am not eligible to membership on golf would entertain me only as a means of entertainment and as I do not play golf the privileges are of an entirely different order from the one I enjoy. This sounds as if I were saying unkind things about [illegible] is perhaps society because of this. I am not much of a [illegible] I have an opera box and go to them frequently, and rarely attend the meetings of those societies to which I belong. But the fact that I am not a member of my family cannot belong to certain organizations which [illegible] the same privileges is a most humiliating thing, rendering those ordinary and natural [illegible] which [illegible] men crave.

[illegible] I am in business at my home. Some time I am up to my [illegible] company of a good sort. But it is used as my wife and myself for my children. For social life of the community to which I belong I am ineligible as is also the case with [illegible] whose [illegible] the same club as [illegible] children and their [illegible] in the former public school [illegible] evenings on the dancing [illegible] organized by the club in the [illegible] and as the music usually is [illegible] and I realize difficulties to make a choice for my children play [illegible] I am ineligible for membership which I [illegible] with favorable [illegible] from gentlemen of cultured people I was educated in what is generally regarded as one of the most famous of American universities, was a member of its football team, graduated and have occupied positions of trust and responsibility. We do not speak [illegible] pronounced [illegible] accent. What makes the situation most puzzling is that while my wife is admitted to clubs in the best [illegible] community, [illegible] the X Country Club [illegible] a number of members who [illegible] are of Jewish origin and have changed their family name, given up service in a Christian church and are probably more anti-Semitic than those who have no trace of Jewish blood. The fact is but the whole distinction is very artificial in the main. The average American recognizing a cultured gentleman or woman, such as the case may be, [illegible] the name, the creed, and the like, and when the name is changed and custom or the creed accepted, the one is not as well recognized.

It might be asked, if this is the situation, why do Jews like ourselves stay where they are evidently not wanted. Why do we not move into the city. We live in the suburbs for the same reason that our neighbors do, because it is better for our children. They [illegible] privileges which [illegible] permitted a [illegible] to grow [illegible] and strength especially as to the mind and [illegible] there [illegible] and [illegible] [illegible] [illegible]

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After all, in Boston there is only one Somerset Club, in Chicago only one Chicago Club, in Detroit only one Detroit Club, and these cities have only one University Club each. If it be considered from how large a population these clubs draw their membership, and how relatively small in each instance a like Jewish population is, it is clear that the Jews cannot find a sufficient number who have the desired qualifications to form similar separate clubs. The same applies to clubs of the second rank and so down the line. In the suburb where I live there are a handful of Jewish families. They could hardly support a variety of clubs of their own to parallel similar Gentile clubs, even if these Jewish families were all congenial. This, of course, they are not likely to be, any more than all Methodists are congenial to each other, or Catholics, or members of other religious or racial groups. . . .

In Europe if he is personally agreeable to a small group, the Jew will undoubtedly be able to visit the same meeting-place as his Christian neighbor, sit with him, meet and share in the activities of the whole group. My neighbor Mr. C. would not go off to his club with his friends, leaving me to find my own amusement, but naturally would include me in his various activities as he does his other friends and acquaintances. We should all be on the same level, and there would not be the same wall of caste between us, and between his children and my children. When the Alumni Club of my old University meets, I should feel free to meet with it and keep up my old associations. I do not do so now, for the meeting place is the University Club, to which I am ineligible. As I have naturally some pride, I decline to attend the meetings of an organization held in a place where I am not welcome. I am regarded as one of the better known and — may the anonymous conceit be pardoned — one of the more distinguished graduates of the institution; so my old associates frequently importune me to participate in the activities of the club of my Alma Mater, for which at various times I have sacrificed much. It is curious and characteristic that they do not seem even to understand why I am inclined to reject such an invitation as an insult, any more than I quite comprehend why any self-respecting man should be expected to participate in and help support every social and civic enterprise — such as a city club, membership in which gives no honor or special privilege — when at the same time he is rigidly excluded from all that is considered as really worth while.

Gradually, more and more, much of the business life and social life of our larger communities is beginning to centre around clubs. More and more Jews, and here and there Catholics, are being excluded from such clubs. Still, Jews and Catholics form a fairly large and important element of the population. In so far as they have not acquired the education, point of view, and habits of the Protestant Nordic races, it is natural that they would be excluded, not such differences tend to disappear in the course of a few generations. The present tendency, however, is to make the cleavage permanent and to introduce what in time will amount to a caste system in its way as rigid as any devised in the East. Whether this will make for a more unified nation and whether this is in accord with the doctrines of the founders of the country I leave my readers to judge.

The difference between the system of social organization in this country and that of Europe is much the same as that underlying the organization of the student body in those institutions of higher learning where there are fraternities and sororities and those where these do not exist. In the former the students are forced early into rigid and unchanging groups; in the latter there is constant flux, and even a Jewish boy or girl has an opportunity, if found desirable and agreeable, to make friends outside of his or her co-religionists. So in the cafés of Europe men meet and intermingle; those who find each other congenial will congregate together regardless of race or religion. In practice it is true that some social groups will not care for Jews, others may be composed largely of Jews, but in practically all instances the determining factors will not be race or religion, but a community of interest, taste, education, and culture, and those indefinable qualities which attract men to one another. My objection to our system is that these qualities are not allowed free play, but that purely artificial distinctions have been built up. In many clubs which refuse membership to Jews probably few members have individually any objection to Jews, many of them probably have Jewish friends, but as a club—Heaven forbid that Jews be ever admitted! It would make the club less exclusive in comparison with other clubs, and therefore less desirable. The fact is always emphasized that so many Jews have qualities which are undesirable and disagreeable that even if there be a Jew who is personally agreeable, he cannot be admitted because he would immediately bring others. This has always seemed to me a lame argument. Clubs discriminate between Gentile and Gentile. No membership committee feels bound to admit all Presbyterians because some members of the club attend the services of the Presbyterian Church, nor to admit all people with dark hair and short noses because a majority of the members in the club have dark hair and short noses. A Jew should not be admitted to a club because he is a Jew any more than he should be excluded because he is a Jew.

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Undoubtedly, it will be felt that I am making a mountain out of a molehill and that in the everyday life of our people, Jews and others, all this plays no rôle. It may be felt that what I say concerns only a small class of the wealthy who have not been accorded the social recognition which they believe to be their due. But this is not the whole story. I have dwelt at length upon clubs, because the facts there are less easily denied; there they have become generally recognized. For as I stated at the outset, the trouble with so much of it all is that it is hidden and not admitted, and so cannot be fought in the open. The Jewish controversy at Harvard is well known.[1] It was at least open and above board, though it made the lot of Harvard men of Jewish extraction more difficult. However, at Harvard the question was settled in such fashion that the Jew is not discriminated against officially, at any rate. At many other universities, however, the same problem has appeared, and open discussion has been carefully avoided for fear of giving offense to possible donors with Jewish antecedents. It is well known, however, that Jewish boys and girls have much difficulty in gaining admission to these institutions, and conditions similar to those in Rumania, Poland, and various Balkan states have developed.

Least of all is it realized that discrimination of this kind is gaining marked headway in business life. It is natural that the men whose social life is spent together should also desire to be associated together in business. They know each other from all angles; they are congenial, for otherwise they would not be together outside of business; and when favorable business opportunities arise, their thoughts quite naturally turn to each other. This sort of consideration cannot affect a business owned by an individual or a very small group. It will arise in concerns where the social side is well developed, as in banks, where officers are apt to belong to clubs of one kind or another, though this development is by no means confined to banks. Of course, no bank or other business would admit that it discriminates against Jews and Catholics, leastwise not if its customers are large in number and belong to all classes of society. Nevertheless, it is well known to the initiated that several of the larger New York banks will employ no Jews and at least one of the very largest also has the bars raised to keep out Catholics. In some of the other cities, some of the larger banks have one or two Jewish officers and perhaps here and there a Jewish member of the board of directors. In some instances this is with deliberate intent to attract Jewish customers. But even so, it is becoming rarer and rarer to employ Jews in banks other than those where the controlling interest is Jewish.

I have mentioned the situation of Jewish students, but not only are Jewish students excluded from our universities primarily because they are Jews, but Jews are finding it more and more impossible to obtain teaching positions in universities, and Jewish students of medicine are experiencing difficulty in obtaining desirable internships in our hospitals, though as yet we have not reached the condition of Rumania, where Jewish students can dissect only if Jewish cadavers are available.

[1] This case is fully developed as an illustration of helpful controversial procedure in the Inquiry publication, *Creative Discussion*, by A. D. Sheffield. See p. 888.

Jewish Manners and Manner

From an Article, "Why Are Jews Like That?", in the American Magazine for January, 1929.

By LEWIS BROWNE, author of "This Believing World."

Manners are pleasant things, but not of real importance, for they can never be judged by universal standards. They can never be either good or bad, right or wrong, but only different. For instance, wielding a soup-spoon with a backhand stroke is in no wise more virtuous, not even more elegant, than wielding it with the locally less fashionable — though universally more adventurous — front-hand stroke. So there is no need to defend the Jews against the charge that they have bad manners. In the first place, the Jews, as a people, haven't any manners at all. By that, I mean, of course, that there is no such thing as a Jewish code of etiquette which all Israelites accept and try to live up to. Each Jew gets his manners from his environment; so that if he is from Russia he drinks tea out of a glass, and if in England he eats fish with a knife. Consequently, it is absurd to speak of "Jewish manners," either good, bad, or indifferent.

It is true that many Jews in America still retain the East-European manners they brought with them from their homelands. But they will not retain them long; and certainly their children will not inherit them. For those manners are no more inherent in Jews than a rolling gait is inherent in a people whose ancestors were for a

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while seafarers. Indeed, with immigration practically at a standstill, a swift doom seems inevitable, not merely for such foreign manners, but also for the rest of those striking exoticisms which some people imagine to be characteristically Jewish. More and more of the Yiddish newspapers are introducing English supplements; and fewer and fewer become the Jews who retain their long beards. Within another two generations, Yiddish accents and long beards will probably be as rare even in an East-Side synagogue as they are now in the Cathedral of St. John the Divine. That does not necessarily mean that we Jews will be improving; we shall be simply changing. And we have always been changing in that fashion, modifying our mannerisms to suit each new environment. . . .

But one thing, it must be admitted, we have not changed, and that is our manner. One cannot easily define that Jewish manner; but neither can one easily deny its reality. It is the one fundamental thing about us that marks us as peculiar, the one quality that most distinguishes us from our neighbors. Were we lacking that distinctive air, were we an ordinary folk, we would not earn one tithe the publicity we get. For, after all, we Jews are exceedingly few in numbers; generously estimated, we make up less than three quarters of one per cent. of the population of the world. There are almost as many inhabitants in Burma alone as there are Jews in all five continents. Yet see how much talk there is about us continually. How many songs are sung, lies told, jokes cracked, sermons preached, and articles written about us year after year in almost every land on earth. And it has been that way for two thousand years or more. Though never mighty in size, we have always cast a mighty shadow. The patent reason for it is that we are a peculiar lot; we are *different*. Now this peculiarity in us is not biological. We Jews are in no sense a "pure" race differing in blood from all the other peoples of the earth. . . . Nor is it religious either, for many of the most famous (and most notorious) of Jews do not even remotely conform to Judaism. . . . Nor is it nationality. . . .

No, the one common denominator among us Jews that distinguishes us everywhere and always is not something biological, theological, nor political, but *psychological*. We Jews have a peculiar manner of reacting to the world, a manner bred in us so long, and still today so stimulated by the people around us, that we cannot possibly slough it off. And at the root of that manner is the inescapable feeling that you Gentiles still consider us "outsiders."

Whether the cause be in the Jew or in the Gentile, the result is the same: the Jew has to remain a Jew whether he wants to or not. And that does something to him. The mere ardent of keeping alive in spite of the world's hostility gives him that distinctive manner about which we've been speaking. The fact that he is *considered* different compels him to be different.

Now, the first and most pervasive symptom of this manner is a certain hypersensitiveness. We Jews are quick to see a slight, so quick, indeed, that often we see one where none is intended. But that is not to be wondered at. We've been harnessed for so long that now our flesh is chronically raw, and we wince at the least gesture in our direction. We all admit this is a grievous fault in us, but we realize we are helpless to remedy it. For it is a fault not really of our own making. So long as we continue to be attacked or disdained, so long must we remain a chip-bearing people. . . .

It is because anti-Semitism continues to crop up even in this supposedly enlightened day that we Jews continue to be sensitive. And also because of anti-Semitism we exhibit our second most significant trait intensely. We Jews are anything but an easy-going, leisurely folk. On the contrary, it is characteristic of us to attack life with a rush and a fury, for we realize that a Jew must push twice as hard to get half as far as a non-Jew. Therefore, whatever we attempt, be it the amassing of wealth or the measuring of stars, characteristically we attempt it impatiently. Of course, that does rob us of grace at times; it does sometimes make us a bit over-aggressive. But we simply *have* to be that way. In the first place, it is part of our heritage to work fast. For two thousand years we have been involuntary gypsies, forever driven from city to city and land to land. In the past, if a Jew wanted to have his own house, he had to build it quickly, for he knew that otherwise he might never be able to live in it. He was in incessant danger of deportation, and he dared not take his time.

It has become part of what one might call our inherited wisdom to be in a hurry. I do not mean that aggressiveness is to be found in our chromosomes, and that we inherit it like the color of our eyes. I have no doubt that a Jewish child reared from the moment of birth in a completely non-Jewish environment would, if never told of its origin, never grow to be especially aggressive. But if reared in the home of its own parents, the trait would have to crop out almost inevitably. Why? Simply because nervous haste is in the air in the Jewish home. From infancy we see parents and friends about us who act with a peculiar impulsiveness and react with a striking intensity, and from them we learn by imitation and emulation to do likewise.

And fortunate it is for us that we do learn it, for even today we still need to be excessively vigorous. The odds are still against us everywhere; not merely socially, but — and this is an infinitely greater matter — economically. . . .

We realize that only by becoming indispensable can we make ourselves acceptable, and therefore we work with such prodigious vigor. Undoubtedly we overdo it at times, pushing and crowding with ofttimes unnecessary haste. But you must expect that. After all, if you won't be hit, how can we be elected?

Sensitiveness and aggressiveness; these are two major traits in us Jews — and both are patently a result of our age-old struggle to survive amid hostility. Similarly, all our minor traits have their origin in that struggle. Take our so-called cleanliness, for example. In reality we are not at all inordinately clannish. . . . Solely when we are attacked from without do we achieve any sort of solidarity within; for, like any other herd, we realize that when one of us is attacked, all of us are menaced.

That explains our intense family loyalty. It likewise explains our comparative extravagance in giving to charity. Finally, it explains our persistent tendency to live near each other and frequent the same gathering places. . . .

And again, only on the ground of the prejudice against us can one explain another of our secondary traits — our radicalism. There is no denying that we Jews as a group are especially prone to favor change in the present order. But what else can you expect? If the present order won't accept us, how can we accept it? In this respect we are like most other vigorous minorities. . . .

Finally, there is that most advertised of our traits, our intelligence — or, if you will, our shrewdness — and that, too, can be explained by the life we have led. It's no wonder if we Jews seem to exhibit inordinately sharp wits, for, after all, during almost two thousand years we have had naught else to live by save wits. While all the other peoples on earth were toughening their muscles to fight their way out of danger, we Jews had to be developing our brains so that we could take our way out of it. . . .

In the cities we were forced to live by trading, for practically all the industries were controlled by guilds which discriminated severely against Jews. We had to eke out our existence in the cracks between the boulders in the social structure; we had to be the middle-men. It was a hazardous profession and to a high degree demeaning; but we were determined to keep alive and that was the one way we could do it. So we became the hucksters of civilization. . . .

But it must not be imagined that we Jews are good for noth-

EXCERPT FROM THE GOOD-WILL ADDRESS OF H. J. HART

(Continued from page 24)

that these grants appear, for instance, in the streaks and the patterns and the colourings of marble and that pain flashes from the tiny diamond which has been reduced from great masses of carbon.

In the vegetable kingdom, the process of selection is more in evidence, not in its method, but in its result. The humble blade of grass works the live-long day to select out of the earth the juices which are necessary for its growth. The maple tree draws more generously from the flow of substance beneath the soil, but the selection is as unfailing as the sun in heaven and because of the unerring aptitude of the maple tree to fill its pores with juices of its own selection, we have our delicious maple syrup and maple sugar. And so the rose selects for beauty and the vegetable selects for food values and the towering oak and the British Columbia fir select for endurance, for quality of fibre and for size. The poisonous weed, unwanted, baneful as it is, is nevertheless living by the same law of selectivity, bringing up from practically the same soil, elements capable of hurt and harm, and in this vegetable kingdom, there is a constant struggle between the vegetable which seeks its useful fruition, and the weed which attempts to choke its life, between the towering tree and the more slender vine that twines itself around the tree, using the tree as a staff, with which to reach the sunlight, but eventually choking the tree to death in its malign embrace.

Then came a man who seemed to have a very peculiar faculty for the understanding of plant life, a man gifted far beyond the talents of his predecessors, and the result was marvels in plant life. Grafting became an art. I am using this word, of course, in the vegetable sense. The trunk of a green apple tree bore red cheeked fameuse in abundance. Peaches were taught to give up their hard kernel with much greater ease, and we call them freestone peaches. Oranges were taught to grow and ripen without seeds, and so this process of selection which has been going on for so many ages in the vegetable kingdom came under the hand of a human master, with results very beneficial to the human race. But this human master had two shortcomings. He had only one span of life and he recognized, I believe, no first cause, and because of these two handicaps, the value of his life was very materially less-ened. Had he lived, the rose might have lost its thorn, the berry might have lost its brier bush and the poison ivy might have become a beautiful trailing vine.

Looking out over the animal kingdom, and particularly over the activities and habits of the super animal we call man, it is a natural thing for me, like the atom in the earth, to respond to the call of a fellow being, who proclaims to all the world his sentiments of good will, and the action of response on my part is all the more spontaneous if I am impressed with the sincerity of the caller. Any agency which can be successful in putting a little more trust, a little more fellowship between capital and labour, between customer and customer, between Jew and Gentile, is a potential agent for incalculable good and if that agency be an organization, its span of life may be long indeed; and it is conceivable that its beneficent influence may continue throughout many ages, with the result that the last thing in our minds may be a wish to injure; the last word of slander may fade from our lips and the last drop of poison may be extracted from our hearts.

Catholicity would no longer be catholicity if it surrendered one iota of its faith or morals, but that does not in any way mean that your hand as that of a Jew or my hand as that of a Catholic are in any way contaminated by a hearty grip of good fellowship.

We Catholics are taught to separate our concept of the man from our concept of his faith, and while we reject the one to embrace the other and to the extent that we fail to do this, we are less deserving Catholics.

While the call of good fellowship is on the air, if sincere men living according to the light that is in them and offering no hindrance to the best interests of the faith of its followers, the hand of the Catholic will always be found extended in mine or mine [illegible]

[illegible] Canadian Jewish Review

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Prejudice And Literature

By Rabbi Abram Simon, of Washington, D.C.

Extract from a pamphlet, Jew and Christian—Can They Understand Each Other? Washington Hebrew Congregation, 1922.

Prejudice lives longest in literature. Literature has an immortal memory. The greater the literature, the more perfect is the embalming of the quick and the dead. A cad, himself lives longest if interred in the greatest literary masters. From the standpoint of literature, I should divide the prejudices against the Jew in three groups. First, those resulting from the Crucifixion story in the New Testament; second, those resulting from the Merchant of Venice; third, those resulting from the Anti-semitic scholarship of racial theories "Made in Germany." . . .

An average Christian child can not take his eyes from the trickling blood of nailed hands without resting them in resentment upon the Jewish child as Christ-killer. With the very best of intentions to the contrary, the psychology of seeing blood creates bad blood. No Christian child leaves the Crucifixion with a sense of deepening affection for the Jewish child, or even in one of pitying forgiveness of "Father, forgive them; they know not what they do." I believe that because of the advance of education, the Crucifixion story will lose the potency for prejudice that it wielded in the Middle Ages. There are some Christians, and I hope the number may be multiplied, who sincerely declare that the Crucifixion brings to them no reaction of ill-will against the Jew. Nothing would please me more than to find myself absurdly wrong in linking this story with the history of dislike toward us. . . .

Nor would I have you believe that all of the Jews denied Jesus. The testimony of the New Testament is that his disciples were our people, that the common people heard him gladly, and that his entrance into Jerusalem was an ovation from the multitude, singing Hosannas and waving palms. That individual and influential priests may or may not have liked him no more justifies the hatred for Jews today than the shocking tortures of Savonarola, Wycliffe, Huss and other martyrs should mold to future execration the religious followers of Christian fanaticism.

Nor was there anything in the teachings of Jesus that could be construed as in violent contradiction to the best Jewish thought of the age. There were likely some who opposed his teaching just as today the restrictions of prohibition and Puritanism have violent antagonists. What certain Jewish leaders objected to at that time and what they later on refused to accept was the consecration of Jesus, the man, with Christ, the Divine Atonement. . . . On the basis of Jesus, a Jew, in line with the highest flights of ancient prophetic teachings, lover of God and lover of his fellowmen, Jew and Christian may find an ampler platform for mutual understanding.

I am free to confess that there is no hatred or revenge in the heart of the Jew because of the past nineteen centuries of suffering and prejudice which the ceaseless rehearsal of the Crucifixion naturally inspired. Gladly would the Jew wipe from the tablets of memory the stain of all the tears and torments of the past. If only these past centuries had been more sunny! The proscriptions of Church and State, Inquisitions and Papal Bulls and Ritual Murder accusations drove out of the Synagogue a kindlier understanding of the name and the message of Jesus and of Christianity. In other words, the Christian Church did not permit Jesus to win any Synagogue appreciation. Were there fewer exhibitions of the Passion Play and less association of persecution with the name of the Prince of Peace, I am certain that there would come of necessity a closer social rapprochement between Jew and non-Jew. . . .

We shall never be able to measure the ocean of ill-will, suspicion and mistrust for which the Merchant of Venice is directly responsible. If only the majestic genius of Shakespeare had not created such a misrepresentation! The constructive imagination of Shakespeare fashioned an individual, placed him in Ghetto, dressed him in a gabardine, made him a victim of Middle Age proscription and hatred, engraved on his face and in his heart the lines and weaknesses which a cramped experience generated and called him Shylock, a son of Israel. Shylock met the level of the gallery gods of the seventeenth century. We will never cease resenting this caricature of things Jewish. No matter how we may endeavor to gloss over the behavior of Shylock, he still remains an avaricious money lender of Venice, and not typical of the Jews of Jerusalem or of the United States. Even if we attribute to Shakespeare the desire to make a universal appeal of sympathy for the Jew, the fact remains that Shylock is distasteful to our religious and social sensibilities.

Shakespeare had no other purpose than to show the limits of a character developed under hatred and persecution. He places in glaring contrast the two noble ideals of justice and love. In order to bring both of these into striking and conflicting relief, he presents the former as embodied in the Jew, and the latter incarnated in the Christian. In order that Shylock may be an adequate representative of Justice, he must be greedy of money, bent on revenge, a hater of the Christian, and a seeker of the pound of flesh. I ask any fair-minded man if these vices are characteristic of Jews any more than they are of Christians? . . .

A third source of indiscriminate prejudice against our people comes from the double proclamation of the superior Aryan over the Semitic race, and the alleged commitment of the Jews to Capitalism. These two charges were born in the German universities. Great scholars hatched them in their fevered brains. They are the disreputable children of the Franco-Prussian war. To attempt an explanation of both of these indictments would take us far afield. My purpose is to portray, and not to give a dissertation on racial and economic philosophies. Suffice it to say that the German scholars have given us a new apotheosis of race. The long-headed, fair-haired, blue-eyed race of Aryans most creatively expressed in the supremacy of the Teuton is in direct contrast to the narrow-headed, dark-skinned, curly-headed Semite who belongs by force of History and Ethnology to the Orient. A race, inferior in qualities of blood and creativeness, yet thriving in Europe, is a menace, so we are told; and any contact with it, social, religious or academic, is the price of enslavement which superiority pays to inferiority.

The theory of the pure race has long since been discredited. The fiction of the superior Aryan is like the Crucifixion of the superior Jesus, in being the prolific source of an everwidening alienation. If the Jew is an alien from a spiritual and a racial point of view, fellowship with him must be a dangerous condescension.

This theory, the erstwhile mental pastime of scholars culminating in the tragedy of the recent world war, has been magnified by the supposed relationship of the Jew to Capitalism. This latest pronouncement goes down to the roots of the humblest man's understanding or misunderstanding. Nothing so inflames the laboring classes as the bluster of haughty, tyrannous and self-sufficient Capitalism. It would be an easy task to balance the names of some bankers who happened to be of Jewish birth and who have long since exchanged their birthright for a mess of Teutonic pottage by the names of such outstanding leaders as Lassalle, Bernstein, Karl Marx and dozens of others, haters of the Capitalistic system, friends of the poor, and protagonists of the new economic revolution.

Nor would it be difficult to show how this double-barreled theory is directly responsible for the Dreyfus tragedy in France, the hundred-fold pogroms in Russia, the Bases of the "Protocols of the Elders of Zion." . . . To catalogue all the charges that ensue from these major offenses would consume considerable time. For our own satisfaction let us write them out. It is charged that the Jew unduly worships success, that he interprets success and power in terms of money, that the possession of money by so many bankers and brokers creates an invisible empire of Jewish finance with its dead hand upon the lever of Christian progress and civilization; that he is not creative but reaps his inordinate rewards as distributor rather than as producer, that he is ill-bred, unscrupulous, with an eye to first advantage, lacking in self-restraint, insensitive to the rights of others, annoyingly conspicuous and vulgarly aggressive, finding himself socially exclusive and Jewishly gregarious, and at heart swamped by materialistic longings and atheistic tendencies.

Far be it from me to exculpate the vulgarities and the flaunting insolence of individual Jews. But what I do most strenuously resent is the indictment of all our people because of the cupidity or stupidity of some or many. What we Jewish people ought well to cultivate is the art of self-criticism. An art whose enshrinement in the Cathedrals and Churches of Christ would be equally desirable. We Jews have our individual preferences and prejudices. And while we know what are our own objectionable traits as individuals, it becomes our first duty to clear our minds of any prejudice against the Christian either as a exponent of a certain creed or as a definite social group or as an individual. Let every Jew first sweep before his own door. His duty is to win the goodwill of his fellow-man for his own inherent, individual worth. Craving for fellowship, he must have the capacity for it. The individual Jew must make himself lovable, and ask to be judged on his own merits.

NOTICE!

Jewish organizations in cities, towns, and hamlets of the Dominion are urged to send news of organizations, notices, social items and any contributions of Jewish interest to the Canadian Jewish Review. Names must be accurate and news must reach either the head office in Montreal or the Toronto office by Tuesday evening of each week. Appoint a dependable secretary or news correspondent at your next meeting. Send in your social news. Let the Review link you up with all the Jewish communities!

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Some Historical Facts Concerning American Anti-Semitism

By Lewis S. Gannett, Literary Editor of the New York Herald Tribune.

From an article in The Nation, March 21, 1923.

Anti-Semitism, as it manifests itself in America, is essentially a part of a long Anglo-Saxon tradition of dislike of the newer arrival. Anglo-Saxon Americans have small interest in the "melting-pot" except as a phrase. They do not want to be fused with other races, traditions, and cultures. . . .

The Ku Klux Klan is a natural expression of Anglo-Saxon Americanism. It is anti-Catholic, anti-Negro, anti-Jew. It is 100-per-cent. white, Gentile, and Protestant. It appeals to the love of secret mummery and to the readiness to resort to violence which run like red threads through the whole history of Anglo-Saxon America. But it is nothing new. Even the Ku Klux Klan of Reconstruction days was not new. The alien and sedition laws of John Adam's days mark the influence in the eighteenth century of what we call Palmerism and Fordism today. We are fond of recalling Baron von Steuben and other European heroes of our Revolution today; but the suspicion of foreigners marked itself very early in our history in the legends of Washington's distrust of these men and of his apocryphal order, "I want none but Americans on guard tonight."

The Know-Nothing movement of the thirties, forties, and fifties of the last century was strikingly like the Ku Klux Klan type of anti-Semitism today. There was the same garb of religious prejudice masking what was essentially a resentment of something different — something "foreign." Those were the days when the Irish and the German waves of immigration were rolling into New York and Boston harbors. The Germans were largely Protestant, but their desire to make Sunday a day of pleasure aroused our Puritan ire. The Irish spoke English, but that did not save them. In Massachusetts, Maryland, Kentucky, Alabama, New York — no section has a clean record — the history of those decades is spattered with convent-burnings and even pogroms in which whole Irish quarters were burned and sacked. Our American inventor of the telegraph, Samuel F. B. Morse, gave the anti-Catholic movement its counterpart of the modern Jewish protocols in a series of lurid anti-Catholic pamphlets describing the "foreign conspiracy against the United States." "Imminent Dangers to the Free Institutions of the United States through Foreign Immigration and the Present State of the Naturalization Laws," by an American, 1835; "The Foreign Conspiracy Against the Liberties of the United States," by Brutus, 1835, etc.) Catholic children were not barred from the universities, which were then attended mainly by the sons of professional men, but Catholic children were expelled from Boston schools for refusal to participate in Protestant prayers, and "in many places throughout the North the children of Irish parentage attending the common schools were subjected during these years to various kinds of petty persecution. On the school-grounds they were hooted as Paddies. Textbooks were used to disparage their religion . . . etc." The Know-Nothing Party — so named because its members professed ignorance of its acts as complete as the ignorance today professed by citizens of Mer Rouge, Louisiana, of the deeds of their fellow-Klansmen — sounds strangely familiar to present-day ears. "The party was a vast secret society with ramifications in every State. Secret lodges were instituted everywhere, with passwords and degrees, grips and signs. The initiation was solemn. The candidate who presents himself for admission to the first degree must, with his right hand upon the Holy Bible and the cross, take a solemn oath of secrecy. Then, if he were twenty-one, if he believed in God, if he had been born in the United States, if neither he himself, nor his parents, nor his wife were Roman Catholics, and if he had been reared under Protestant influence, he was considered a proper applicant."[1]

[1]Desmond, "The Know-Nothing Party," Washington, 1909.

[2]J. F. Rhodes, "History of the United States," II, 53.

It is plain enough that if the Jewish immigration had been appreciable in those days the fervor which was directed against the Germans and the Irish Catholics would have been turned upon the Jews as well. The old Nativist writings have the same ring as the patter of the 100-per-cent. Americanizers, the Red-raiders, and the Jew-baiters of today. It was in 1895, before the tide of Jewish immigration was strong, that the historian John Bach McMaster wrote that "It is safe to say that this dread of the naturalized citizen has never been wholly absent from our political life, and that its outbreaks have always followed periods remarkable for the great numbers of newcomers to our shores." The movement may be painful enough to its victims today, but it is far from being as vigorous or effective as this anti-Catholic movement seemed in the fifties. In 1855 the Nativist Party, which had little platform except a twenty-one-year naturalization law and a general Klannish opposition to all "foreigners," elected its candidates for governor in New York, Massachusetts, New Hampshire, Rhode Island, Connecticut, Kentucky, and California, carried the State Legislature in Maryland, and had an impressive vote in Texas, Georgia, Virginia, Alabama, Mississippi, Louisiana, and Texas. In Massachusetts, indeed, it elected not only the governor but the entire upper house and all save three of the lower house of the State Legislature, but its anti-immigrant activities simmered down to the appointment of a committee to investigate the convents of the State, a committee which itself had to be investigated by the next legislature.

Anti-Semitism is of course a recent fact. It had to await the coming of the Jews, and while Spanish Jews came to this country before the Revolution and German Jews throughout the last half of the last century, the great rush of Jewish immigration came from Russia and began in 1904, about the time of the Kishenev massacre. The children of that Jewish immigration are just coming of age as the present anti-Jewish feeling is reaching its maximum. But I think it is a mistake to seek the origin of this anti-Semitism in Europe. The Nativist spirit of the fifties, which has never died, is naturally directed today against the newer immigrant stocks.

SIDNEY HERMANT,
student at the University of Toronto, took first prize of $20 offered by the Women's Liberal Association for the best address on "Liberalism." Mr. Hermant is the son of Mr. and Mrs. Percy Hermant, of Toronto.

POLITICALLY SPEAKING

[illegible] the ideal candidate Sidney [illegible] Jewish [illegible] [illegible] [illegible]

COMMENTARIES

By Rabbi HARRY J. STERN, *of Montreal,*
Associate Contributing Editor

REFORM JEWS IN CONVENTION

That was an enthusiastic convention which we were privileged to attend in Philadelphia last week. Over fifteen hundred delegates came to the Thirty-second Biennial Meeting of the Union of American Hebrew Congregations. There were present representatives from Canada and every section of the United States — leaders of thought, who came to grapple with the spiritual problems facing Israel on this North American Continent.

And what was the theme which arrested the attention of these splendid modern Jewish men and women? — The Synagogue! In this mechanized and commercialized age, the synagogue must be revitalized. Jewish youth must be educated in the synagogue's heritage. The Jew must make the Temple expressive of his life. The Temple must ever be a house of study and prayer if Jewish life is to be progressive and healthy in the modern world. It was heartening and encouraging to listen to the reports of Liberal Judaism's achievement in bringing back to Jewish life those who have become indifferent to the Jewish heritage and Israel's cause. Truly, in every way, the thirty-second council at Philadelphia was stimulating and inspiring.

We were especially interested in the message given by The Hon. Lily Montagu of London, England. Miss Montagu, speaking in behalf of the World Union for Progressive Judaism, made the following pointed remarks:

"There are Jewish communities in every part of the world that are drifting away from religion altogether, because so far they only know of one presentment and are out of sympathy with it. The Orthodox sections do not ask our help. It would be impertinent of us to suggest that they need it. *We recognize and reverence their religious convictions.* But we dare not ignore the fact that in many countries of the world there are sections of Jewish people who use (and abuse) the name "Orthodox" in order to cover spiritual aridity, but they have no claim to it. They want to maintain uniformity in their community, as uniformity is such an appealing word. It can be used to stifle religious activity: it can be used to stifle individual conscience. "We won't disturb the community," people say, so they turn the House of the God of Life into a museum of mummies. Dare we withhold our testimony which may arrest the drift of large sections of Jews all over the world?"

Another important consideration at the convention was that of Youth and Religion. It was pointed out that the Synagogue in order to win youth must absorb within its walls the changes which are at present taking place in the cultural and intellectual life of the world. The synagogue too must speak of the spiritual in the language and terminology of the scientific age.

It is good to observe that Liberal Judaism is conscious of youth's problems: that it is living and working with Jewish youth for the dissemination and preservation of the Jewish philosophy of life.

In a word—judging from the Convention in Philadelphia — the Union of American Hebrew Congregations presents to-day the most vital dynamic organized force in the cause of Judaism in America. May the Union grow from strength to strength in all its efforts!

NOT EVEN A COPPER!

There is an old Jewish proverb which runs as follows:

"Money given in health is gold
Money given in sickness is silver
Money given after death is copper"

—and some there are who do not even give a copper when they die!

This is especially true in the case of the well-to-do. Their wills and last testaments are best remembered by the fact that they "forget" their obligations toward the community. Of course there are always exceptions. But generally speaking, here in Montreal our rich in past years have left our philanthropic and religious institutions a bad name. This is a sad state of affairs. It indicates a lack of communal-mindedness and denotes an absence of interest on the part of many in the immortality of worthy Jewish institutions.

And while we are on the interesting subject of "wills" — here is one taken from the Wall Street Journal. Sometimes you can tell the character of a man by the last testament he leaves.

"To my son, I leave the pleasure of earning a living. For thirty-five years he has thought that the pleasure was all mine. He was mistaken.

"To my daughter, I leave $100,000. She will need it. The only good piece of business her husband ever did was to marry her.

"To my valet, I leave the clothes that he has been stealing from me regularly for the last ten years. Also my fur coat that he wore last winter when I was in Palm Beach.

"To my chauffeur, I leave my cars. He almost ruined them, and I want him to have the satisfaction of finishing the job.

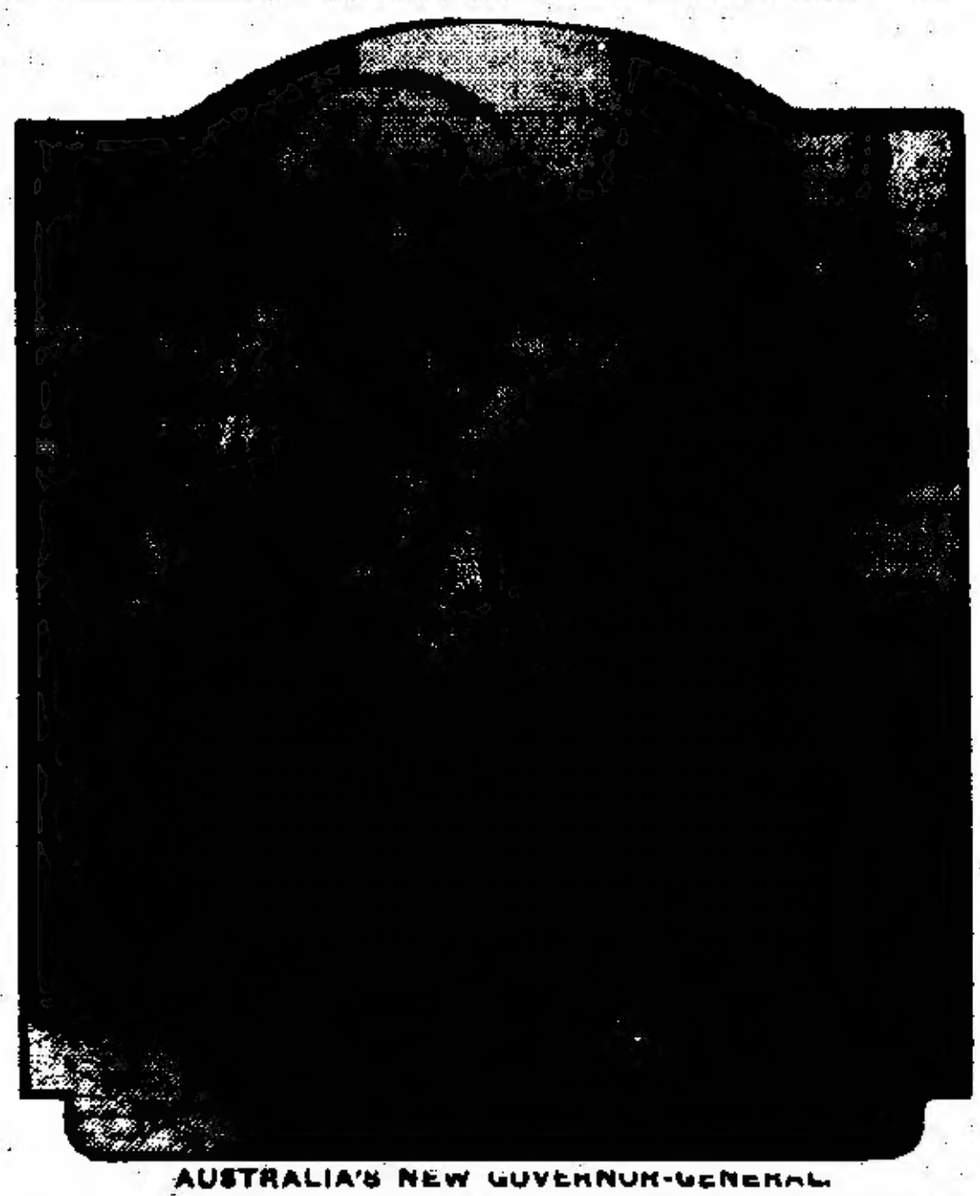
"To my partner, I leave the suggestion that he take some other clever man in with him at once if he expects to do any business."

"THE MONTREAL BEACON"

The above named paper, published in the interest of English speaking Catholics in Montreal, devotes an editorial to a recent address of ours on the subject — "If I Were A Christian." The writer of this editorial says some uncomplimentary things about us. This is to be expected. He feels that we were harsh in our criticism of churchianity. And because of an omission of the word "only" in the report of our sermon in the general press — the editorialist rushes to naive conclusions regarding our claim for the Jewish past. But what surprises us most is the following paragraph:

"Is our reverend critic justified in his statement that in the business world Christian prejudice denies employment to the members of Jewry? Is that fair to Canada; to the province of Quebec, to our city, where Rabbi Stern and so many of his race have found a sanctuary and a home, with all the peace and good will the heart of man can offer?"

Our only answer in this regard is to be given in the words of Jesus, the Jew, — "Father forgive them — they know not what they *say!*"



AUSTRALIA'S NEW GOVERNOR-GENERAL

Sir Isaac Alfred Isaacs, native-born Australian, who followed a brilliant career at the bar by becoming Chief Justice of Australia, was sworn in as Governor-General of the Commonwealth at Melbourne, Australia, January 22. In recognition of the historic occasion, large crowds assembled in the streets of Melbourne and cheered Sir Isaac and Lady Isaacs as they drove in a state carriage through the city to the Legislative Council Chamber, where Sir Isaac was sworn in as the new Governor-General of Australia. Sir Isaac Isaacs is the first native-born Governor-General to take office in any of the Dominions. He was appointed from the bench of the High Court. He was sworn in by Sir Frank Duffy, a justice of th High Court, in the presence of Commonwealth and State Government ministers, judges, civic dignitaries and others.

The Quebec Market Belongs to the Farmers of Quebec

Buy their products, help them to live on their farms. It is the best way to prevent overcrowded cities and to do away with unemployment.

Why buy elsewhere what we produce at home?

Our dairy products are abundant and rival those of all other countries. Our butter is exceptional in quality and our cheese is well regarded in the foreign markets.

Considerable attention has been given to the raising of poultry. The production of eggs has greatly increased. Eggs of our local markets are remarkable for their nutritive qualities, due to the scientific methods adopted by our poultry farmers.

The sheep of Quebec are classed among the best of the world. They are highly rated in the United States. The meat is choice and within the means of all purses.

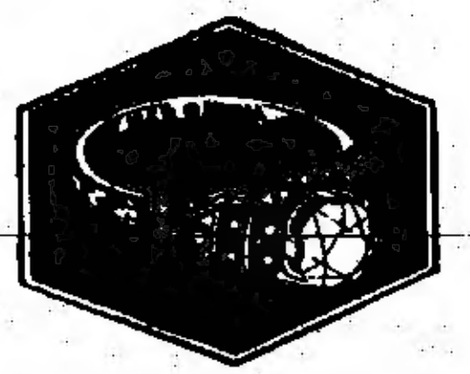
Our Province actually produces as many apples as the rest of the Dominion. The best varieties are also cultivated in Quebec.

Our maple syrup and sugar is registered. There is nothing to fear from false copying. Our honey is of the best quality and has a wide market.

We owe it, to ourselves to seek and to consume our home products. In this way agriculture will be assisted. Industrial prosperity depends on agricultural prosperity. They are inseparable to one another. We must not let the cities grow at the expense of the farmer. By encouraging agriculture we will help to repeople the country. By working for the agricultural and industrial development of our province and country we will give tangible proof of our patriotism. In this way we can show love of country.

Co-operation is the Key-note

ALL MUST HELP!



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Holy Blossom Hebrew Congregation. Rabbi M. N. Eisendrath, Bond Street.

Sabbath services: 10.30 a.m. Sermon on the portion of the week. Sunday 11 a.m.: "University Professors: Free Men or Slaves?"

Pulpit flowers last week were the gift of Mrs. Barney Harris, in memory of her parents, Mr. and Mrs. H. Spigle.

Parents-Teachers Meeting of children of Grades I and II, the Rabbi, the principal and the teachers, at the home of Mrs. I. Bernstein, 277 St. George St., Tuesday, February 3rd., at 8 p.m. Matters relating to the Religious School are to be discussed.

Following of Reconciliation Open Forum, of which the Rabbi is the President, is holding its first evening Sunday with Prof. Harry F. Ward, of Union Theological Seminary, as guest speaker; on: "The Profit Motive and Unemployment."

The Rabbi has addressed the following groups during the past week: Menorah Society of the University of Toronto; Men's Association of the Chalmer's Presbyterian Church; Progress Club; Sunday evening he is to speak at the service of St. James United Church in Brampton.

TORONTO YOUNG JUDAEA

Girls between the ages of 14 and 16 desiring to join a social and literary club affiliated with Young Judaea call Miss Celia Gordon, Kingsdale 8517.

SONS OF JACOB BENEVOLENT SOCIETY

Sons of Jacob Benevolent Society conducted its 13th. annual installation Sunday, January 4th., at the Zionist Institute. H. Bolter installed. Chairman, L. Feinberg; Ex-chairman, M. Lewis; Vice-chairman, F. Catzman; Treasurer, B. Cohen; Superintendent, J. Gelman; Marshall, H. Sherman; Financial Secretary, B. Goldstein; Recording Secretary, M. Zimmerman; Trustees, J. Paul, M. Wilson, W. Gringorten; Executive Committee, J. Epstein, M. Singer, M. Cohen, H. Goodman, A. Takefman; Inside Guard, M. Meltz; Doctors, J. Pollock, A. Volpé, S. Hurowitz and S. Wolfson.

LADIES' AUXILIARY TWELFTH INSTALLATION

The Ladies' Auxiliary of Jacob Benevolent Society 12th. annual installation Sunday, January 11th. was conducted by Mrs. M. Chaplin, Chairlady, Mrs. A. Feinstein; Ex-Chairlady, Mrs. M. Schneider, Honorary Vice-Chairlady, Mrs. N. Kaplan; Vice-Chairlady, Mrs. O. Catzman; Financial Secretary, Mrs. M. Jacobs; Recording Secretary, Mrs. E. Eisenberg; Treasurer, Mrs. M. Levine; Trustees, Mesdames J. Paul, J. Becker, and J. Goldman; Superintendent, Mrs. H. Litman; Marshall, Mrs. J. Weinberg; Inside Guard, Mrs. S. Sirkin; Committee, Mesdames L. Litman, M. Gottlib, L. Lewis, M. Gens, M. Hartzman, H. Weinberg, M. Sher, S. Cohen, B. Greenberg, and M. Rosenstein. Mesdames M. Snider, L. Lewis, and A. Shubin were presented with gifts.

Goel Tzedec Synagogue, University Avenue, Rabbi Samuel Sachs.

Friday at 8:30, lecture: "Unity of Hearts in the Midst of a Babel of Tongues." This service is dedicated to Sunnyside Lodge, Old Fellows, whose members will be guests. Reception by the Sisterhood. Saturday at 10:30 the Rabbi will preach on the weekly portion. Children's service at 10. Harold Sommerstein, speaker; Nathan Levinne, reader.

At the Assembly, Sunday morning, Chamisho Osor Bishevat will be celebrated. Palestine pictures will be shown and Palestine fruits will be served to the children by the Sisterhood.

Junior Young People's League Sunday at 8:30. Installation, Social and dance.

Junior Young People's League will install Harry Bowman, President; Cecille Pullan, Vice-President; Gertrude Lewis and Abbie Mutteroff, Secretaries; Harry Hershorn, Treasurer.

Young Israel of Toronto, Talmud Torah Building, Brunswick Avenue.

Friday service at 5.15 p.m. Saturday at 9 a.m. A. Rogul will deliver the sermon.

RABBI IS VISITOR FROM SOUTH AMERICA

A reception was tendered Rev. P. Bornstein on his arrival Monday evening, January 26th., from South America. He was met by the Arrangements Committee of the Hebrew Men of England Congregation: M. Rose, Chairman; D. Himel, Treasurer; J. A. Kestenberg, Secretary; L. Back, Finkelstein, Rev. Barkin, Rev. Stolnitz, Rev. Herman. The party went to the home of Rev. Akivah Bornstein, 108 Major Street. Those present were: Mrs. J. Bornstein, mother of the guest; Rev. and Mrs. K. Bornstein; Mr. and Mrs. H. Bornstein; Mr. and Mrs. A. Bornstein and son, the Misses Bornstein, Mr. and Mrs. A. Goldberg, Mr. and Mrs. M. N. Rose, Mr. and Mrs. Finkelstein, Mr. and Mrs. D. Himel, J. Fine, J. Rose, Mr. Rossman, Mr. Gutterman, Mr. Wilkes, L. Back, Rev. Stolnitz, Rev. Barkin, Nathinson, N. Berman, D. Golam, Rev. Herman, Mr. Applebaum, Ernest D. Gray, H. Riggelhauph, Mr. Nyman, H. Benjamin.

CLUB BANQUET

The second annual banquet and dance of the Variety Boys' Club was held at the Royal York Hotel. Toasts were given by S. Pearlman, M. Seltzer, F. Hashmall, and Miss L. Charney. Orchestra. Master-of-ceremonies was L. Shore. Those attending were: Misses Ann Cornfield, Helen Gallander, Sophie Wall, Rose Becker, Mary Margolis, Francis Steinberg, Lottie Charney, Lil Chaplin, Merle Neidelman, Aileen Breslin, Sue Solursh, Dorothy Freeman, Celia Krangle, Clara Sager, Bess Silverman, Blanche Stein, Rae Erlich; and Si Pearlman, Frank Hashmall, Shama Sable, Lou Pearlman, Norman Roth, Moe Bassin, Harry Schwartz, Stan Krivy, Lou Shore, Jack Freeman, Dave Rosen, Ben Saltsman, Moe Seltzer, Al Janis, Harry Jourard, Bernard Novack, and Abe Balkowitch.

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CLUB ELECTION

Rho Beta Club elected: Chairman, Harry Hurovitz; Vice President, Harry Shulman; Secretary-treasurer, Al Goldenberg; Social Director, Harry Shulman; Literary Director, William Jacobs; Membership Committee, Harry Hurovitz, Harry Shulman, and Al Goldenberg; Monitor, Milton Wayman. The installation party January 17th, was attended by: Misses Sylvia Haberman, Ruth Alexander, Vera Alexander, Bee Leibal, Jean Timmer, Rose Fidler, Nettie Rosenberg, Sally Green, Lillian Goldenberg, Lillian Klein, Tillie Cutler, Jean Solish and Pearl Madonack; and Morton Siefer, Jack Taylor, Sid Kalles, Fred Starkman, Harry Shulman, Sol Tucker, Mac Brandwein, Earl Pattens, Nat Goldenberg, Mac Scher, Harry Hurovitz, William Jacobs, Milton Hayman, Dave Goodman.

AUXILIARY ENTERTAINED

Mrs. L. Wainer entertained members of the Pride of Israel Ladies' Auxiliary at luncheon and bridge. Covers were laid for 40 guests. Prize winners were: Mesdames F. Torno, I. Abel, L. Rich, S. Selderson, B. Singer, A. Hoffman, P. Pollack, L. Goldling, R. Reichlan, and A. Swerdy. The table was centered with roses, carnations and ferns. The candles were lit by Miss Ethel Wainer. Coffee was poured by Mrs. M. Lipsitz and L. Lapofsky. The hostess was assisted by Mesdames B. Singer, W. Ball, B. Zall and Miss Ethel Wainer. Toastmaster-elect was Mrs. Frederick Torno. Presentation speeches were given by Mesdames A. Hoffman, I. Selderson, S. Auchin, R. Reichlan, L. Leon, and R. Goodfellow. Mrs. L. Wainer was presented with a set of silver cutlery for past services as Recording Secretary.

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TORONTO SOCIAL

Mr. and Mrs. Frank D. Benjamin, of London, England, formerly of Toronto, were entertained at the home of Sir William Mulock, Jarvis Street, last week.

• • •

Mr. and Mrs. Sigmund Frankel, Wellesley Street, were hosts Tuesday, for Mr. and Mrs. Frank D. Benjamin, of London, England.

• • •

E. F. Singer, K.C., M.P.P., will be tendered a dinner at the Royal York Hotel during February. Premier Henry and his cabinet will be invited. J. J. De Young Greenberg is Chairman.

• • •

Misses Clara and Minnie Kallmeyer, South Drive, gave a tea on Wednesday to honor Mr. and Mrs. Frank D. Benjamin, of London, England.

• • •

Mr. and Mrs. L. M. Singer, Austen Crescent, were in Hamilton on Sunday to attend the Bnai Brith Installation.

• • •

Mrs. Nathan Phillips, Lauder Avenue, returned on Tuesday from a two weeks' stay in Philadelphia.

• • •

Alfred King, Avenue Road, was entertained at his home by a number of friends in honor of his birthday.

• • •

Miss Sylva Gelber, Lowther Avenue, is in New York visiting with Dr. and Mrs. Mordecai Caplan.

• • •

Dr. Lawrence M. Hutner, of Rochester, N. Y., spent the week-end with his parents, Mr. and Mrs. F. S. Hutner, Killarney Road.

• • •

Complimenting Dr. and Mrs. M. S. Stitt, of Fort William, Ont., were: Mrs. Charles Markowitz, Dundas Street West, luncheon at the Arcadian Court and theatre; Mrs. M. Stopeck, Bathurst Street, and Mrs. M. B. Shipper, Rosemount Avenue, bridge at the Royal York Hotel; Dr. S. J. Hellen, dancing party at the Royal York Hotel; formal dance at the home of Mr. and Mrs. Charles Pasternak, Palmerston Boulevard; Mrs. Henry Weiner, Vaughan Road, bridge; Mr. and Mrs. A. Moldover, Bathurst Street, and Mr. and Mrs. D. B. Goodman, Palmerston Boulevard, dancing party at the King Edward Hotel; Mrs. D. Breslove, Queen Street East, tea at the Arcadian Court; Dr. R. J. Scholes, dancing party; Mrs. H. Berk, Glenholme Avenue, luncheon and bridge at the Primrose Club; Mrs. Samuel Fine, Braemore Gardens, bridge.

• • •

Mrs. Albert Goldstein, Highbourne Road, entertained at bridge Thursday evening last in honor of Mrs. L. Rotenberg, of New York.

• • •

Mrs. Louis Wagman, Walmer Road, was hostess at the Primrose Club at a luncheon honoring Miss Rekah Elsman, of Detroit.

• • •

Mr. and Mrs. M. Zarnett, formerly of Euclid Avenue, have moved to 539 Crawford Street.

• • •

Mrs. Jack Rotstein, Eglington Avenue, had as her guest this past week, Miss Rekah Elsman, of Detroit.

• • •

Hostesses complimenting Miss Bessie Haladner, a bride-elect of next month, were: Miss Sadie Haladner, Robert Street, at tea: Miss Mary Sher, Crawford Street, tea: Mrs. David Bronstein, Vaughan Road, and Miss Celia Rogul, Wells Hill Avenue, luncheon at the Savarin and theatre: Mrs. B. Haladner, Robert Street, bridge: Mrs. C. Wolfson, McPherson Avenue, bridge: Miss Esther Yavner, High Park Avenue, bridge: Mrs. M. Snider, Lauder Avenue, bridge at Old Spain.

• • •

Mrs. M. Steinberg, Highbourne Road, gave a tea Saturday in honor of her niece, Miss Sarah Steinberg, of Winnipeg, Man.

• • •

Dr. and Mrs. M. S. Stitt, of Fort William, Ont., who have been visiting here, left for a trip to Detroit where they will spend a few days.

• • •

Misses Bertha and Ida Rashkofsky, Bathurst Street, entertained at four tables of bridge Sunday evening last in compliment to their sister, Mrs. I. Ainsley, of Windsor, Ont. Prizes were won by Misses Selma Sonshine, Yetta Rayman, Frances Zakon, and Lillian Robertson. Mrs. Ainsley was presented with a guest prize.

• • •

Mrs. Samuel Goodman, Lonsdale Road, was hostess at a luncheon at the Primrose Club, honoring Miss Rekah Elsman, of Detroit.

• • •

Mrs. M. Zarnett, Crawford Street, entertained a few friends at bridge on Friday evening last. Mesdames A. Zarnett and M. Zarnett were prize-winners.

• • •

Miss Fanny Snitzler, of New York, is in town, the guest of Mr. and Mrs. A. Kalb, Dundas Street West.

• • •

Mr. and Mrs. I. Goldberg and son, of Detroit, are visiting with Mrs. Goldberg's parents, Mr. and Mrs. S. Caplan, Beverley Street. Mr. and Mrs. I. Klein, Nassau Street, entertained at supper in their honor. Present were Mr. and Mrs. S. Caplan and Mrs. K. Goldberg, of Detroit.

• • •

Mr. and Mrs. L. Yolles, Lyndhurst Avenue, left for Miami Beach, Fla., where they will spend the remainder of the winter.

• • •

Miss Lillian C. Smith, St. George Street, is spending the remainder of the winter in Miami Beach, Fla.

• • •

Mrs. S. Rockmaker, Braeman Avenue, came home on Monday from a trip to Rochester, N.Y., where she visited her mother, Mrs. H. Senzel.

• • •

J. Kerbel, Heathdale Road, spent several days in Detroit, the guest of his brother-in-law, David Sky.

• • •

Miss Mign Kates, Cecil Street, and Miss Goldie Budman, Northcliffe Boulevard, were in Hamilton to attend the Bnai Brith Installation.

• • •

Mrs. M. Gehirtig, Lee Avenue, who has been in Detroit for the past three weeks, came home on Sunday.

• • •

Miss Elizabeth Kunen, of Niagara Falls, N.Y., will spend the week-end with her sister, Mrs. I. L. Berenson, Manor Road East.

• • •

Mrs. K. Natleson, of Rochester, N.Y. is in town visiting her sister and brother-in-law, Mr. and Mrs. Samuel Herlick, Maughan Crescent.

• • •

Mr. and Mrs. Samuel Fine, Braemore Gardens, entertained at bridge Thursday evening last in honor of Dr. and Mrs. M. S. Stitt, of Fort William, Ont.

• • •

Miss Dorothy Slabosky, of Montreal, is visiting Miss Naomi Hansher, Wells Hill Avenue.

• • •

Dr. and Mrs. S. Strauss, Northcliffe Boulevard, entertained at bridge Sunday night in honor of Mrs. Strauss' sister, Mrs. J. Pheiffer, of Buffalo, N.Y. Prizes were won by Dr. B. D. Garfield and Mrs. S. W. Leslie.

• • •

Mrs. J. Nissenbaum, Northcliffe Boulevard, was hostess to the following Friday night at bridge, in honor of her cousin, Mrs. L. Cohen, of Cle-

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Mrs. Joseph Cohn, 78 Albany Avenue, says: "The most capable woman I know is Mrs. Charles Draimin, of 80 Howland Avenue. She has devoted practically all her life to the Federation of Jewish Philanthropies and has deprived herself of many things so that she might give more of her time to charitable works. She is an exceptionally fine mother to her two young sons."

veland, Ohio. Mesdames Mc Cowan M. Reesin A Sinkoff S Draves J Pheiffe and Rickles N Y R Goodman L Cohen and M Garfinkel

• • •

Mr. and Mrs. A Zarrett, 139 Beverley Street, entertained at dinner Sunday in honor of their second wedding anniversary. Mr. and Mrs. W. Ripestein (nee Mr. and Mrs. B. A. Fisher) were present.

• • •

Hostesses for Miss Ruth Green, a bride-elect of this month, were: Mrs. H. Golden, Palmerston Boulevard, bridge and linen shower at Old Spain. Miss Lillian Phillips, Bathurst Street, bridge and presentation. Misses Bertha and Doris Golden, Palmerston Boulevard, bridge and kitchen shower. Mrs. William Tisdall, Henry Gardens, bridge and handkerchief shower and trousseau tea. Terraplane Club tea, Mrs. J. Shapiro tea; Miss Mary Hall, kitchen shower; Mrs. L. Bergman, Grace Street, bridge and tea at a down town tea room.

• • •

Mrs. I. Elekler, Dundas Street West, spent the past four weeks with her daughter, Mrs. M. Leutchner of Cleveland, Ohio.

• • •

Mrs. H. Dolinsky of Cleveland, Ohio, is in town visiting her mother, Mrs. L. Cohen, Dundas Street West.

• • •

Mr. and Mrs. J. Starr (nee Molly Litvack) have returned home from a three week's honeymoon trip to Atlantic City, New York and Detroit.

• • •

Mr. and Mrs. Phil Yaffe, Avenue Road, had as their guests over the week-end, Robert Behrman, David Katz, and Miss Marian Ziff, of Detroit.

• • •

M. Gebirtig, Lee Avenue, has left to spend the remainder of the winter in Miami, Fla.

• • •

Mrs. J. Engel, of St. Catharines, was in town for a few days, the guest of Mr. and Mrs. L. Greisman, Chaplin Crescent.

• • •

Mr. and Mrs. Phillip Berenbaum were the guests of honour at a bridge given by their friends at Old Spain Saturday evening last, prior to their departure for an extended motor trip to Florida. Present were: Mr. and Mrs. M. Brenzel, Mr. and Mrs. H. Stern, Mr. and Mrs. M. Stern, Mr. and Mrs. J. Berenbaum, Mr. and Mrs. W. Sacks, Mr. and Mrs. Greenspoon, Mr. and Mrs. A. Hartzman, Mr. and Mrs. L. Raithlat, Mr. and Mrs. Zeper, Mr. and Mrs. A. Fidler, Mr. and Mrs. I. Boller, Mr. and Mrs. L. Ulster, Mr. and Mrs. B. Chapnick, Mr. and Mrs. L. Steinhouse, Mr. and Mrs. H. Gordon, Mr. and Mrs. R. Davis, Mr. and Mrs. Murray Cohen, Mr. and Mrs. Nitman, Mr. and Mrs. D. Carman, Mr. and Mrs. E. Herman, Misses Jeanne Cohen, and Sylvia Berenbaum; and Harvey Bocknek and Daniel Cohen.

• • •

Miss Naomi Hansher, Wells Hill Avenue, entertained Saturday evening last at an informal dance in honor of her guest, Miss Dorothy Slabosky, of Montreal.

• • •

Miss Anne Gurwitch, Avenue Road, was hostess at a bridge Thursday last honoring Miss Sarah Ellenberg, a bride-elect of February. Prizes were won by Misses Sarah Ellenberg, Mary Levine, Anne Rash and Mrs. Harold Smith.

• • •

Mrs. J. Wolfman, Euclid Avenue, has returned from Montreal where she had been visiting her sister, Mrs. N. Klineberg.

• • •

Miss Belle Applebaum, Beatrice Street, was hostess to a few friends Saturday evening last.

• • •

Mr. and Mrs. S. Marks, Queen Street West, were hosts on Sunday evening last at a bridge. Prizes were won by Mesdames S. Katzman, B. Glassman; and H. Penny and R. Reube.

• • •

Mr. and Mrs. Charles Paskowitz, Montrose Avenue, were hosts at the tea hour on Saturday in honor of their son, Gilbert's fifth birthday. Present were: Frances Paskowitz, Ruth Fish, Charlotte Wagman, Helen and Beatrice Brown, Lillian Silverson, Sylvia Fox, May Lipson, Elaine and Olive Price, Mortimer Gilbert Paskowitz, Marvin Wagman, Herbert Paskowitz, Ben and Norman Raskin, Alfie Rosenberg, Bobby Fish, and Allen Lewis. Out-of-town guests were Rose Miller, of Ottawa; and Ro[illegible] Baller, of Goderich. Assistants were Mesdames M. Goodman, Aaron I. [illegible]how, Jack Paskowitz and Misses Ruth and Rheba Grossman.

• • •

Mr. and Mrs. Phillip Berenbaum, Grace Street, are leaving to spend the remainder of the winter in Miami, Fla.

• • •

Harry Gargman, Palmerston Avenue, left for a trip to Montreal.

• • •

Mrs. A. Fine, Beatrice Street, entertained at a tea on Sunday last in honour of her niece, Miss Adelie Fine, a bride-elect of next month. Mrs. L. Rapp, of Markdale, Ont., poured the tea and Misses Belle Borkner, Rae Levy, Florence Andrews, and Ruth Rogbl assisted.

• • •

Miss Pearl Soltz, Ulster Street, is spending a week in London, Ont.

• • •

Complimenting Miss Sarah Solway a bride-elect of February, Mrs. A. D. Solway, Palmerston Avenue, gave a dinner; Mrs. N. Grosbein, Denison Avenue, bridge; Delta Phi Sorority dinner and theatre; Misses Dora and Bertha Fried, Augusta Avenue, bridge at a down-town tea room; Mrs. L. J. Solway, Madison Avenue, dinner and bridge; Miss Pearl Krasnow, Palmerston Avenue, luncheon at the Arcadian Court; Miss Pearl Cohen, Crawford Street, tea at the Arcadian Court; Mrs. R. Kroll, Vaughan Road, and Mrs. H. Smith, Vaughan Road.

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bridge at Old Spain; Mrs. I. Bossin, Palmerston Avenue, dance; Mrs. A. D. Solway, bridge; Mrs. S. Klebanoff Grace Street, bridge; Misses Lillian Keyfetz, Crawford Street, and Sarah Stein, Major Street, bridge at downtown tea room; Miss Sadie Richardson, tea.

• • •

Mr. and Mrs. M. Rogul, Wells Hill Avenue, were hosts at a dinner party in honor of Mr. and Mrs. A. Rogul, Lasenlles Boulevard, who are leaving shortly for a trip abroad.

• • •

Mr. and Mrs. David Dunkelman, Rowanwood Avenue, left on Saturday for a trip to Atlantic City.

• • •

Mrs. J. J. Dubey, Lyndhurst Avenue, who spent the past week in New York, came home on Wednesday.

• • •

Mrs. I. Brodey, Palmerston Boulevard, left on Wednesday to spend two months in Miami Beach, Fla.

• • •

Mrs. L. Rapp, of Markdale, Ont., was in town for a few days the guest of Mrs. J. Fine, Beatrice Street.

• • •

Miss Jeannette Fisher, Beatrice Street, entertained at four tables of bridge on Thursday. Prizes were won by Misses Anne Cargman and Billie Rosenberg.

• • •

Those who entertained for Mrs. Phillip Berenbaum before her departure for the South were: Mrs. H. Chapnick, Crawford Street, bridge; Mrs. H. Stern, Crawford Street, evening; presentation from the Daughters of Israel.

• • •

Murray Fisher, Beatrice Street, left for a two weeks' visit to New York.

• • •

Mrs. Louis P. Cutler (nee Faye Samuels) and baby, of Brooklyn N.Y., are visiting the former's parents, Mr. and Mrs. Joseph Samuels, Brunswick Avenue.

Bar-Mitzvahs

Mr. and Mrs. I. Levenson, Brunswick Avenue, entertained Saturday and Sunday in honor of their son, Maurice's bar mitzvah. Those present at the dinner party given Sunday evening were: Mr. and Mrs. E. Goldstein and daughter, Rose; Mr. and Mrs. J. Golant, Mr. and Mrs. W. Miller, Mr. and Mrs. S. Gurofsky, Mr. and Mrs. M. Scheinert, Mr. and Mrs. J. Macks, Mr. and Mrs. H. Cohen, Mr. and Mrs. H. Ash, Mr. and Mrs. M. Shafer, Mrs. M. Brodsky, Mr. and Mrs. M. Fuller, Mr. and Mrs. P. King, E. Sheinert, W. Freedman, Mr. and Mrs. A. Zimmer and daughters, Betty and Jean, Mrs. J. Kauffman, Joe Gold. The table was centred with daffodils and carnations. Toastmaster was J. Macks. A presentation to the bar mitzvah on behalf of the Canadian Hebrew Benevolent Society was made by M. Fuller, Mrs. P. King, on behalf of the Ladies' Auxiliary also made a presentation.

WINS RAFFLE

Roumanian Hebrew Benevolent Society held a bridge and shower at the home of Mrs. S. Wolfman, 422 Euclid Avenue, January 18th. Hostesses were Mesdames C. Schnapp, A. Herschcovitz, and L. Roth. A linen table cloth and serviettes were donated by Mrs. L. Weinberg which was raffled and won by Mrs. A. Tobinsky.

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Open Evenings

COUNCIL OF JEWISH WOMEN

JEWISH GIRLS' CLUB

The Three F's held a presentation tea, honoring Miss Annie Hoffman their leader, who left for New York Saturday afternoon. Miss Hoffman received a toilet set of turquoise and amber. Present were Adela Cohen, Belle Pilsmaker, Betty Siegel, Sarah Rumak, Gertie Klein, Hannah Damsky, Annie Ratz, Eva Papish, Rose Gelber, Ann Kozin, Eva Cohen, Miss Hoffman and Adelaide Cohen. Refreshments. The above attended the Three F's sixth anniversary dance. Boys present: Mac Stark, Sam Sherman, Harry Starkman, Mac Richmond, Hugh Finstein, Harry Franklin, Mac Golden, George Pollock, Sidney Levy, Jack Berger, Al Ginsberg, Percy Cramer, Harry Title, and Murray Freed. Miss Hoffman chaperoned.

Gamma Sigmas held a social Saturday evening. Present were Ruth Alexander, Nina Kendal, Rose Bere, Mary Chypkin, Minnie Goodman, Hilda Greenbaum, Vera Alexandra, Anne Landan, Betty Landan, Jennie Nolde, Sylvia Shaberman, and Adelaide Cohen.

At the Ezerool Club social and bridge January 19th, at the home of Hilda Canter, 58 Lakeview Avenue were: Mesdames Betty Lebosky, Dorothy Goldenberg, Sylvia Stern, Lil Feldstein, Ida Shuskin; and Goldenberg, Stern, Shuskin, Feldstein, Greenspun, L. Bluner, Schiffer, and Lebosky; Misses Bea Silverman, Jean Sherman, Lil Glickstein, Mary Krasman, Hilda Weisbrod, Esther Bloom, Bella Jean, Ethel Zadnoff. Prizes were won by Mrs. Ida Shuskin, Misses Ethel Zadnoff, Bea Silverman, Reve Gordon, Esther Bronstein and Lil Glickstein; Hostesses were Mirian Brownstein and Hilda Canter.

Saturday evening, February 7th, Iota Kappa Players, Miss Fanny Borsook, leader, will stage a play and dance at the Gym. Orchestra, Sam Goldar is assisting.

Beatrix Girls held a tea and grocery shower Sunday afternoon. The table was covered with a lace cover and spring flowers. Mrs. Percy Hermant, poured the tea. Assisting were Mrs. Marian Arrons, Betty Ganz, Bessie Ganz, Dora Laytner, Mary Mann, Sophie Reisman, Jean Wittenberg, Mrs. Beatrice Tytle, Bertha Leon, Sadie Brown. A drawing for a box of candy was won by Yetta Phillips. About 100 were present.

Rayin Girls held a social on Sunday afternoon with their leader, Miss Ruth Walman. Present: Belle Bluestein, Sarah Cooper, Dora Goodman, Anne Marcus, Gertrude Marcus, Buddy Levenstein, Sarah Pactor, Beaty Rubenstein, Lillian Roseman and Ida Sherman.

Sunday evening, January 25th., two plays were presented by The Delsia Girls under the supervision of Miss Ida Hurwitz. Cast: Rose Rubenstein, Rose Grossman, Thelma Kaufman, Goldie Lampert, Florence Herbert. Cast for: "Suppressed Desires", Lillian Jacobs, Jimmy (Isobel) Cohen, Sophie Garshon.

SYLVAN GIRLS' BRIDGE

Sylvan Girls held a bridge January 6th, at the home of Miss Gertrude Sobisoff, Oxford Street, attended by Misses Gertrude Kline, Mamie Flint, Esther Greenberg, Rose Eisenberg and Lillian Sobisoff. Misses Gertrude Kline and Mamie Flint were joint winners. Refreshments.

Marriages

Loft-Yourberg

The marriage was solemnized of Shirley, daughter of Mr. and Mrs. I Yourberg, to Ben Loft, son of Mr and Mrs. D. Loft, Sunday, January 18th., at Beth Jacob Synagogue. Rabbi Weinreb and Rabbi D. Glick officiated. The bride was given in marriage by her parents. Over white satin gown with a tight bodice and long flared skirt, fell her veil of lace net embroidered and held in place by a coronet of pearls caught with orange blossoms. She carried a bouquet of Butterfly roses, lily-of-the-valley, and maiden hair fern. Esther Rudolph, the flower girl, was dressed in pink crepe de chine, and carried a basket of sweet peas and rose-buds. Miss Jessie Yourberg in a pale blue lace gown was maid of honor. Her bouquet consisted of pink roses and lily-of-the-valley. The mother of the bride wore black lace. The mother of the groom also wore a black lace gown in tunic style. Jack Yourberg, brother of the bride, was best man. Maxwell Rudolph was page-boy and carried a white satin cushion with streamers. The following were bridesmaids: Misses Lillian Doran, of Philadelphia, Pa., in pink moiré taffeta and carrying a bouquet of roses; Rae Rosenberg, of St. Catharines, pale pink satin, and roses; Ann Yourberg, sister of the bride in deep pink gown, decollete style and pink roses; Miss Ann Ward, turquoise blue with roses. Ushers were Irving Rubinoff, Harry Maltman, Harry Zener, and Percy Halperin. Out-of-town guests were: Louis Doran and daughter, Lillian, of Philadelphia; Mr. and Mrs. H. Rosenberg and family of St. Catharines. The reception and dinner was held at Old Spain. Covers were laid for 250 guests. Mr. and Mrs. B. Loft are spending their honeymoon in Buffalo.

Engagements

Mr. and Mrs. J. Krasnow, Palmerston Avenue, announce the engagement of their youngest daughter, Pearl, to Herman, eldest son of Mr and Mrs. E. S. Klebanoff, Grace Street.

Mr. and Mrs. J. Troster, Beverley Street, announce the engagement of their daughter, Norma, to Louis, son of Mr. and Mrs. L. Tishman, Beverley Street. Marriage in June.

Card of Thanks

Mrs. Minnie Merker, 28 Hillsdale Avenue West, wishes to thank her friends for the many kindnesses extended to her during her recovery from injuries received in a recent motor accident.

BENEFIT BRIDGE FOR POOR FAMILY

Queen Esther Rebeccah Lodge bridge Tuesday, February 3rd. at the City Dairy Tea Rooms at 8 p.m. Tickets from Mrs. E. Cohen, Trinity 8479-W; Mrs. R. Godfrey, Trinity 8822-J; and Mrs. I. Pauline, Lombard 8697. Proceeds for family in distress.

V V PLUS

Announcing the V V PLUS dance, Wednesday, February 25th at the EMBASSY. For tickets and reservations phone Jackie Shabes, Hi. 0134. No tickets will be sold at the door, therefore make up your party now.

Montreal Girls' and Boys' Club Installation

The third installation dinner and dance of Montreal Girls' and Boys' Club was held Monday evening, January 19. Officers installed by Joseph Newman, who was Master of Ceremonies; Girls, Ida Zeldin, President; Rose Smith, Vice-President; Rose Greenberg, Treasurer; Belle Lazonick, Recording Secretary; Jerry Garber, Financial Secretary. Boys, Reubin Greenberg, President; Jack Abel, Vice President; Dave Stone, Treasurer; Alex Sherman, Recording Secretary; Jack Sillin, Financial Secretary. Addresses were made by each.

Rose Smith, presented Ida Zeldin, with a token of appreciation for her work for the past two years as president. Ida Zeldin, presented the two organizers, Mrs. Weinstein, and Mrs. Campbell, with tokens for their work. Also to Shirley Baum, Vice-President; Ettie Ross, Past Treasurer; Belle Lazonick, Past as well as Present Recording Secretary; Kate Baker, Past Financial Secretary, Misses Anna Rosenberg, Jerry Garber, Rose Smith, Literary Committee; Misses Sylvia Breslov, Rose Greenberg, Social Committee; Misses Marcia Gellman, Dora Eisen, Sick Committee; Betty Freedman, Athletic Committee. The organizers, Mrs. Weinstein and Mrs. Campbell, presented the Club with flowers which were received by the President. Committee, Literary, Anna Rosenberg, Mary Barrer, Mac Brown, Joe Babbit. Social, Sylvia Breslov, Rose Persofsky, Mac Layefsky, Jack Corbett, Rubin Babbin, Dave Keyfetz. Sick, Dorothy Lipovitch, Marcia Gellman. Athletic, Kate Baker, Ettie Ross, Nat Gucarle, Ben Shemetofsky, Lew Tonovsky. Those present were: Mary Barrer, Sylvia Breslov, Reubin Greenberg, Mrs. Z. Zeldin, D. Stone, Ida Zeldin, E. Ezrin, Rose Greenberg, Nat Gucarle, J. Abrams, Mr. and Mrs. A. Sherman, H. Kofsky, B. Cohen, E. Silverman, L. Handleman, L. Tenofsky, Mr. and Mrs. B. Axmith, Jack Sillin, Ben Shemetofsky, Joseph Newman, Betty Babbin, Eva Ross, Ettie Ross, C. Handleman, Rose Smith, Mac Brown, O. Rosenblatt, Kate Baker, Jerry Garber, Belle Lazonick, Rose Persofsky, Dorothy Lipovitch, N. Dubinsky, Al. Levine, Dave Keyfetz, Anne Keyfetz, Pearl Swartz, Anna Rosenberg, M. Rosenberg, Mr. and Mrs. H. Greenberg, Marcia Gellman, Belle Saltzman, Ruth Rosenberg, Mrs. Linsky, Mr. and Mrs. L. Axmith, Dora Goldfarb, A. Freedlander, J. Lieberman, Mrs. M. Weinstein, D. Cohen, Belle Lewis, Mike Saberman, Mr. Mangel, D. Brown.

BENEFIT RAFFLE

Five tickets for a raffle in aid of the unemployed to be held February 14th, under the auspices of the Ha-Gi-La Club, call Miss Nettie Mason, Trinity 1683-J.

At the Ha-Gi-La Club semi-monthly bridge at the home of Misses Doris and Tillie Hirshorn, prizes were won by Misses Ida Cohen, Bessie Miller, Anne Doverson; consolation, Miss Alice Farris.

CLUB HELPS POOR

The Birt Club held a grocery shower in aid of the needy at the home of Miss Fay Bornstein, 20 Cavell Street, Sunday, January 25th. Miss Hargarth was the guest speaker.

Organizations and individuals are invited to send their news in to the Montreal office of the Canadian Jewish Review.

Ezras Noshem Install Officers

The 18th annual banquet and installation of Ezras Noshem Society was held at a restaurant Tuesday, January 13th. The following were installed: Mrs. S. Greenberg, President; Mesdames B. Papish, R. Bronstein, L. Gutzin and C. Sorenstein, Vice-Presidents; Mrs. R. Miller, Honorary Vice-President; Mrs. F. Clouth, Treasurer; Mrs. B. Postee and Mrs. A. Sloteroff, Trustees; Mrs. M. Freedhoff, Financial Secretary; Mrs. M. Winter, Recording Secretary; Mrs. D. Karagash, Sick Committee, Mrs. C. Markus, Inside Guard; Mesdames S. Levy, N. Sniderman, F. Fink, T. Berkovitz, G. Geller, A. Gottlieb, M. Freedman, L. Rozman, F. Starr, R. Tzvaison, Executive. The following women were presented with silver cups for not receiving ten years' benefit. Mesdames M. Palter, B. Gottlieb, B. Garter, M. Adelman, B. Galdin, L. Borinsky, A. Hershenhorn, F. Rubinoff, H. Borenstein. Presentations were also made to the presidents: Mesdames S. Greenberg, G. Paskal, F. Goldman, M. Zimmerman, B. Papish, and S. Levy. Rabbi Zimmerman spoke on behalf of the organization. Dr. J. Shaul, of the society, spoke.

MEMBERS WANTED

Junior Daughters of Ismid met Sunday, January 25th, at the home of Miss Bernice Lecitz, Cameron Street. Next meeting at the home of Miss Molly Colvin, 353 Gladstone Avenue. Club open for members between the ages of 14 and 16. Call Miss Molly Colvin, Lombard 8731.

GIRLS WANTED

Social club wants girls between the ages of 20 and 23 of either high or business school education. Telephone Miss Bertha Foreman, Uplands 2724 any time before 6.30 p.m. After that time call Trinity 0113-W.

CLUB SMOKER

Rothschild Athletic Club first smoker and entertainment February 4th, at 8 p.m. at 8 Brunswick Avenue. Charles Lewis, Lou E. Marsh and Foster Hewitt will be among those present. Committee: Lou Kenman, Harry Goldston, Phillip Saunderland and Stanley Litman.

FOOD SALE PLANNED

Hebrew Weston Sanitarium Guild met at the home of Mrs. I. Cooper, 62 Madison Avenue, Wednesday, January 21st. Food sale Tuesday, February 17th at the University Synagogue Chambers.

KINDERGARTEN AT HOME

Hillcrest Hebrew Kindergarten at home Tuesday from 3 to 5, February 3rd, at 365 Christie Street. Those interested are invited. Mrs. J. Rotenberg and Mrs. H. S. Rosenberg, convenors.

BRIDGE IN AID OF CAMP

Junior Auxiliary of the Council of Jewish Women bridge at the Community House Sunday, February 1st, in aid of the girls' camp at Lindertown. Information from Miss Deborah Levinne, Hillcrest 446.

TORONTO HADASSAH

Marshalla Chapter of Hadassah first annual dance at the King Edward Hotel Saturday, February 7th. Tickets from convenors, Misses Lillian Chaplin, Kenwood 282-M; and Lillian Rashofsky, Trinity 3381-M.

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Six hundred gallons of filtered rain soft water is our average for each family washing. The water is changed over and over again—from nine to twelve times depending on the article.

Each fabric receives the laundering process proved best by scientific tests. Colors that are suspected of not being fast are washed separately. Silks, woolens, etc. are given special handling.

Such care as this insures longer life for your clothes. And it costs surprisingly little. Call for a routeman, and let him help you choose the particular service that fits your requirements and your budget.

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A NOTABLE NEW BUILDING

The Consumers Gas Company has erected its latest branch store building in North Toronto at the corner of Yonge Street and St. Clements Avenue, the prospective shopping centre of a growing district of comfortable homes.

This is the most beautiful store in the city of Toronto to be planned for the specific purpose of gas and gas appliance display, demonstration and sale, a business which is old and at the same time very new. It is old in that the Company has a history of eighty-three years of service in Toronto and new because many of the uses of gas have so recently been developed. The gas and gas appliance business in Toronto may be said to be still in its infancy.

In this branch store of two floors and basement, measuring forty-two feet in frontage by eighty-five feet in depth, the architect has succeeded in expressing the spirit of a business which is dependable, steady, conservative and allied with the enterprise of salesmanship of today and tomorrow. The building is the last word in convenience and appointments. It is fireproof, it is ventilated, it is well lit and well equipped and it is unsurpassed as a model of its kind.

The exterior is Tyndal stone marble and granite. There are broad show windows and the spandrels above them are of rich aluminum decoration in high relief. The Yonge street front is surmounted by a clock and a flag staff.

The main floor has been given over to the display of gas appliances, the smaller articles in which are fitted with convenient recesses for the proper display of modern household appliances under conditions as nearly as possible like those found in the well-appointed home.

A wide way to the show room and cashier's office is the reception of payments is also provided. Here also is found a large book cupboard for the publication of the various gas magazines, monthly, quarterly and annually, through which the Company keeps in touch with its customers. Kitchen equipment suggests to the prospective bride a refreshment for the busy housewife is provided.

The basement of the building contains offices space for the Company's northern district representatives, storage rooms and a room for the meeting men. This room is one of the features of the building. This room contains the heating boiler, the water heater and the furnace which operate all the year at their best, and automatic in operation.

The architect, Mr. Charles A. Thompson and the general contractor, Mr. W. A. Bailey, both of Toronto, are to be congratulated upon their achievement of a notable store which has dignity in keeping with the Company's position among Toronto's leading industries. They are to be congratulated also upon the production of an unusually striking office which should prove a value to the owners and highly competitive business in which the building is housed.

The store will be opened with appropriate ceremony on Saturday, February [illegible]

FINNISH RELIEF FUND

[illegible]

HAMILTON

Raphael Greenberg

The wedding was solemnized in the Anshe Sholom Synagogue Sunday, January 11, of Sarah, eldest daughter of Mr. and Mrs. S. Greenberg, Dundurn to Mr. Raphael, youngest son of Mr. and Mrs. B. Raphael, Rabbi Levitman officiated. The bride, who was given away by the groom's uncle, S. Raphael, She was gowned in white lace over satin, with veil and shoes to match. She carried a shower bouquet of Sweetheart roses and lily's breath and was attended by the groom's sister, Miss Shirley Raphael, as maid of honor, who was gowned in beige lace and georgette with shoes to match. She carried an arm bouquet of American Beauty roses. The groom was attended by his eldest brother, Manuel Raphael, as best man. A reception was held at the home of the groom's parents, 180 Ewenum Avenue, which was attended by 75 guests. The bride's mother who received, wore a blue georgette gown, with black velvet hat, and a corsage bouquet of roses and sweet peas. The couple later left on an extended trip to Buffalo and points east. They will live in the Alberta apartments.

* * *

A concert followed by a dance was held Sunday, under the auspices of the ladies of the Ozah Zedek. Programme: Misses Latimer, piano and banjo; Miss Miller, recitation; Miss Lillian Sutton, tap dance and violin; Richard Gerofsky, recitation; Miss Sylvia Kovish, song; Miss Rena Barrack, dance; (vaudeville dress); Miss Sarah Rosenberg, recitation; Shulnick Brothers, piano, violin and mandolin accompaniment by Mrs. Roth of Shulnick Brothers and Mrs. Rubin, Jewish songs. B. Cherney, announcer.

* * *

Mr. and Mrs. M. Silverman were at home on their silver wedding anniversary Sunday evening last. Assisting in welcoming their guests were Mrs. I. Harris, of Buffalo, and Miss Bessie Harris, of Toronto, also Messrs. Samos S. Lyons, T. A. Lyons, and L. Mack. Out of town guests included Mr. and Mrs. I. Kaminsky of Rochester, Mr. and Mrs. I. Harris, of Buffalo; Mr. and Mrs. R. Levy, and Mr. and Mrs. S. Harris, of Toronto.

Anshe Sholom Congregation,
Hughson Street, S.
Dr. Arthur A. Feldman, Rabbi

Sunday, Friday at 8 p.m.: "Spiritualism—Is there Truth in It?" Sunday at 7: Rabbi Feldman will speak in the Unitarian Church on: "Have the Jews Rejected Jesus?"

On the honor list of the Religious School: Murray Goldblatt, Salmo Minden, Bernard Minden, Rae Ella Berg, Richard Gerofsky, Paul Kenter, Walter Lyons, Malka Rose.

Emanuel Ladies Society supper-dance Sunday, February 8th, in the vestry room. Owing to the illness of Dr. Wilfrid Chapman of McMaster University, he will not be able to address the congregation before the end of February.

The monthly school Purim play is being directed by Miss Rose Cohen.

[illegible]

Chairman Judges Joint Jewish Labour Committee Jewish Welfare Board Chairman report of Jewish Welfare Board Chairman a review of the Jewish Welfare Board Chairman was attended by [illegible]

Jewish Welfare Board Chairman Jewish Welfare Board Chairman Jewish Welfare Board Chairman, Jewish Welfare Board Chairman Jewish Welfare Board Chairman

CHRISTIANS and JEWS

(Continued from Page 39)

met at dinner as the guests of the Men's Club of Temple Oheb Shalom. At Springfield, Mass., the Pedlus Club fostered such a gathering. At New Bedford, Mass., a whole day was devoted to the theme; in the afternoon an interracial group meeting was held in a public school hall, and in the evening, an inter-religious group gathered in a church. At Ellenville, N. Y., a better understanding association was organized by representatives of Orange, Ulster and Sullivan Counties. At Long Branch, New Jersey, good-will week was celebrated. Unusual better understanding services were held at Temple Israel in New York City and at the Progressive Synagogue in Brooklyn.

A large number of incidents emphasizing the progress of the movement occurred during the year. Of chief importance was the acceptance of the two seven-branched Menorahs by the Cathedral of St. John the Divine in New York, presented by Mr. Adolph S. Ochs; and the acceptance of two Menorahs by Temple Beth Emeth of Albany from the members of the Westminster Presbyterian Church of that city. The Kings Highway Congregational Church of Brooklyn offered its church for the holding of High Holy Day services by the newly organized Community Reform Temple of that city.

At the suggestion of The American Hebrew, the Thomas Y. Crowell Company issued a revised edition of the 78 year old Roget's "Thesaurus of English Words and Phrases," in which the vilifying synonyms and connotations of the word "Jew" are now omitted. The Hartford Seminary Foundation invited Rabbi Abraham J. Feldman of Hartford, Conn., to deliver a series of lectures on Jewish life and worship. Rabbi Edgar F. Magnin of Los Angeles was elected president of the University Religious Conference of the University of Southern California. Spring Hill College of Alabama elected Sidney B. Simon of Mobile, as president of the General Alumni Association of this Catholic seat of learning. The Society of the Friendly Sons of St. Patrick contributed $1,000 to the Federation for the Support of Jewish Philanthropic Societies of New York City. At Denver, Seattle and New Orleans, better understanding councils have been organized with an equal number of representatives of Protestants, Catholics and Jews, to carry on the program of better understanding among the religious groups in their own communities.

An unusual incident in the attempt to understand the Jew was the Rosh Hashanah services held at the Grace Church in New York City under the auspices of the Fellowship of Faiths.

Among those who earned honorable mention for their efforts during the year that contributed towards the progress of the movement are: Dr. Mervin G. Filer, president of Dickinson College, Dr. Emory W. Hunt, president of Bucknell University; Mr. Jesse Epstein, Dr. J. H. M. Knox, Jr., and Dr. F. J. Powers, all of Baltimore; Dr. Henry M. Edmonds, Father Hyland, Rabbi Jerome Mark of Alabama; Dr. George W. Richards, president of the Theological Seminary of the Reformed Church in the United States at Lancaster, Pa.; Rabbi Ferdinand Isserman of St. Louis; Dr. George S. Bull, president of Woodstock College, Maryland; Rabbi Philip David Bookstaber of Harrisburg, Pa., Bishop William Scarlett of St. Louis; Rabbi William Rosenau of Baltimore; Dr. Hornell Hart of Bryn Mawr College; Dr. Nathan Krass of New York; Felix M. Warburg; Professor William H. Kilpatrick of Columbia University, Dr. John Haynes Holmes of New York; Dr. Stephen S. Wise of New York; Professor Reinhold Niebuhr of the Union Theological Seminary in New York; Michael Williams, Editor of "The Commonweal"; Roger W. Straus of New York.

Gifts from John D. Rockefeller, Jr., ($50,000), the Altman Foundation ($50,000), and Edward S. Harkness ($10,000) were received by New York Federation now engaged in raising $2,221,000.

In Brooklyn a memorial window is to be placed in the new Central Methodist Episcopal Church now being erected, depicting Abraham, with the inscription "Father of the Faith" and sponsored by Rabbi Alexander Lyons, Rabbi Samuel J. Levinson, Rabbi Sidney S. Tedesche, and other leaders of that city.

Rev. B. A. Tintner of Temple Zion, New York, served as chaplain at the Plattsburg military camp where he was influential in bringing about a spirit of good-will among Christians and Jews.

The Willard Gibbs Medal, one of the highest distinctions in chemical science, has been awarded for 93 by the Chicago section of the American Chemical Society to Dr. Phoebus A. Levene of the Rockefeller Institute "as an outstanding worker in the application of organic chemistry to biological problems."

The citation eulogizes Dr. Levene for his studies in nucleic acids, amino sugars, lecithins, cephalins and fatty acids. The award is made annually by the Chicago section to a scientist whose work is in either pure or applied chemistry. It has received world wide recognition.

Organizations and individuals are invited to send their news items to the Montreal office of the Canadian Jewish Review.

Reuben and Albert Bronfman were visitors in Toronto.

QUEBEC — A Land of Beauty and Variety

The Province of Quebec, a land of beauty and variety, is the ideal country for a most enjoyable and pleasant holiday.

The air is sweet and perfumed with the balsamic emanations wafted from its immense forests of maple, pine, balsam, cedar and spruce. The days are hot but tempered by the tender breezes that drift from the great St. Lawrence River and the many other mighty streams that flow through the country. The cool nights procure peaceful and invigorating sleep.

> *The forests of Quebec are known for the great variety and abundance of their game. Moose, caribou, deer, bear, and small fur-bearing animals, and birds of many species are found in its woods, which constitute sportsmen's paradises. In addition its lakes and streams swarm with trout, salmon, pickerel, muskallonge, ouananiche, doré, maskinongé and many other members of the finny tribe, and the fisherman is always certain of an excellent catch.*

The Province of Quebec, land of beauty and variety, is the country where are to be found so many beautiful combinations of mountain and forest, clear lakes and streams of limpid waters with many charming waterfalls.

To help the citizen of this Province, as well as the tourist, prepare the most pleasant excursions through all parts of Quebec, the Roads Department will send free, upon application, a copy of its Highway and Tourist Map, illustrated booklets, and all additional information that may be required. Among its many interesting publications, most of them for free distribution, the following two books will prove of immense value to the automobilist.

ALONG QUEBEC HIGHWAYS

A complete guide-book, descriptive of all the beauties along the roads throughout the Province and containing much valuable information about every important locality. It is fully illustrated with photographic reproductions of the marvellous scenery in the rural districts of the Province. It is a volume of some 300 pages, and is sold at the very low price of $2.00. It is sent post-paid if purchased direct from the Department.

THE GASPE PENINSULA

A guide-book devoted exclusively to the description of that land of wonders, Gaspesia. It is a volume of some 200 pages, containing scores of illustrations and special drawings. It takes the traveller practically step by step through the fascinating enchantment of the Peninsula, describing every locality, the life of its people and their history, and in addition contains a number of legends and weird tales that self-make it most readable and interesting. It is necessary 'vade-mecum' of the tourist who intends to visit the "Wonderland of Quebec." This guide-book is retailed at the nominal price of $1.00 post-paid if purchased direct from the Department.

THE ROADS DEPARTMENT

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IRON AND STEEL WORKS AT SYDNEY, N. S.	STEEL RAILS, RODS, BARS, COKE
ROLLING MILLS AT MONTREAL, QUE.	STRUCTURAL AND REINFORCING STEEL
WIRE AND NAIL WORKS AT ST. JOHN, N. B.	NAILS AND WIRE PRODUCTS
FENCE AND WIRE WORKS AT MONTREAL, QUE.	FENCING AND FINE WIRES
CAR WORKS AND STEEL PLANT AT TRENTON, N. S.	RAILWAY CARS, AXLES, FORGINGS, ETC.
COAL MINES AT GLACE BAY, SYDNEY MINES, STELLARTON AND SPRINGHILL, N. S.	STEAM, HOUSE AND GAS COAL
SHIPYARDS AND MARINE RAILWAY AT HALIFAX, N. S.	SHIPBUILDING AND REPAIRING.
RAILWAYS, SHIPS FOR OCEAN AND RIVER TRANSPORT.	